

# AN APOLOGY AGAINST THE DE- FENCE OF

*schisme.*

Lately written by an English Di-  
uine at Doway, for answere to a  
letter of a lapsed Catholicke in  
England his friend: who ha-  
ving in the late Cōmission  
gone to to the Church,  
defended his fall.

*wherin is plainly declared, and mani-  
festlye proued, the generall doctrine of  
the Diuines, & of the Church of Christ,  
which hitherto hath bene taught  
and followed in England,  
concerning this  
pointe.*

Prou. 22.

Doe thou not passe the auncient boundes  
which thy Fathers haue putte.



*Eph. 4.*

*That now we be not children wauering,  
and caried about with euery wind of do-  
ctrine in the wickednes of men, in crafti-  
nes, to the circumuention of error.*

*Gal. 5.*

*You ranne well: who hath hindered  
you not to obey the truth? The persuasi-  
on is not of him that calleth you. A litle  
leauen corrupteth the whole past. I haue  
confidence in you, in our Lord, that you  
will be of no other mind. But hee that  
troubleth you, shall beare the iudgemēt  
whosoener he be.*

*Testament of Rhemes. Mat. 10, 32.*

*See how Christ abhorreth them that de-  
ny him before men. Which is not only  
to deny any one litle article of the Catho-  
licke Faith commended to vs by the  
Church. but also to allow, or consent to  
heresy by any meanes: as by subscribing,  
coming to their seruice & sermons, fur-  
thering the any way against Catholikes,  
and such like.*

*Testament of Rhemes in the An-  
notation upon the 2. epistle of  
S. Ihon.*

*Though in such times and places, where  
the community or most part be infected,  
necessity often forceth the faithfull to  
conuerse with such in worldly affaires,  
to salute them, to eat and speake with  
them, and the Church by decree of Coun-  
sell for the more quietnes of timorous  
consciencs prouideth, that they incurre  
not excommunication or other censures  
for communicating in worldly affaires  
with any in this kind, except they be by  
name excommunicated, or declared to  
be heretickes, yet euer in worldly con-  
uersation and secular actes of our life we  
must auoide them as much as we may,  
because their familiarity is many waies  
contagious and noisome to good men,  
namely to the simple. But in matter of  
religio, in praying, reading their bookes,  
hearing their sermons, presence at their  
seruice, partaking of their sacraments,  
and*



and all other communicating with the  
in spirituall thinges: it is a great dam-  
nable sinne to deale with them.

Eph. 4

To all trew Catholickes, carefull  
to keepe the vnity of the spirite  
in the bond of peace: S. Ihon  
in his second epistle geueth  
this warning.

2. Tim. 3.

If any man (any Priest or Iesuite from  
Rome, Rhemes, Spaine) come vnto you,  
& bring not this doctrine: receiue him  
not into the house: nor say, God saue  
you, vnto him. For he that saieth vnto  
him, God saue you, communicateth with  
his wicked workes.



A Table



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That



## THE TABLE.

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THE TABLE.

- The 16. The 16. obiection: that temporall lawes or Princes cannot appoint distinctiue signes of religion. § 35
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## The Printer to the Reader.

**H**Auing made readye for thy necessary pre-  
seruation against all contagion of Schisme,  
so present an Electuary, (Gentle Reader) I  
thought it very profitable for thy better vnderstan-  
ding, and the easier reading of this Treatise, to ad-  
uertise the of the generall order and methode ther-  
of. The wholle booke therefore is fittely deuided  
into fīue partes. The first answereth in order the  
obiections, which are vsually made in defence of  
Schisme: and were the principall cause of writing  
this Treatise, according to the occasion ministred  
by the letter here confuted although afterward al-  
so, through the wholle booke, many obiections  
be aunswered: either propounded by the author  
him selfe, or touched in the asorfaide letter.

The second parte, out of Theologicall grounds §. 13.  
and reasons, declareth the vnlawfullnes of this kind  
of Schisme.

The third parte, intreateth of some thinges an-  
nexed vnto this Schismaticall action. as daunger §. 32.  
of infection: the greuousnes of the sinne, & com-  
parison with other sinnes: and the neglecting of  
our dewty towards our neighbours in the refor-  
mation therof.

The fourth parte deduceth out of that which §. 35.  
went before, that this action was vnlawfull and a  
signe distinctiue before any statute of the realme,  
or late Canon of holy Church: and largely entrea-  
teth of the nature and variety of signes distinctiue  
of religion.



The



## The Printer to the Reader.

5.36.

The fifth, examineth the auncient practise of Gods Church: and out of the same doth euidently conclude the determined purpose.

This, gentle Reader, did I thinke good to warne thee of: desiring in recompence of all my labour, that thou wilt courteously pardon the faultes escaped: which although they be more than I would, yet considering many difficulties of a straunge language, a straunge countrey, absence of y<sup>e</sup> authour, and an vnready copy: are notwithstanding fewer than I expected. Other faultes thou maiest lett alone, vntill in reading thou be at a stay: yet in two places there wanting whole lines: take the paines at the beginning to amend them. that so both thy owne course in reading may be eased: and those which shall come after thee, may be furthered.



## The faultes escaped.

- P. 4. in the margen. Iob. 41.  
P. 23. there wanteth the quotatiō of S. Augustin  
in the margen. Tract. 48. in Ioan.  
P. 29. l. 2. in marg. 8. 9.  
P. 35. l. 15. there wanteth a full pointe before, ve-  
ry well.  
P. 36. in the margē. at the beginning note, Tract.  
in Psal. 124.  
P. 40. l. 2. it is not onely.  
P. 46. l. 17. vnuoluntary.  
P. 60. l. 7. for vndoubtedly, reade, vndewtifully.  
P. 61 l. 25. of this deede.  
P. 66. in the margen. l. 14. Q. Iniuncti.  
P. 75. l. 3. in religion.  
P. 76. l. 12. in the margen. sence.  
l. 26. and outward.  
P. 81. l. 18. put a comma (after truely)  
P. 82. l. 30. reade thus. all heretickes; if such be in-  
deed inwardly heretickes:  
P. 83. l. 20 which as a visibler.  
P. 85. l. 4. in the marg. reade thus. Psal. 118. ver.  
165.  
P. 93. l. 8 in marg. in Breuic.  
P. 95. l. 3. marg. c. 15. l. 18. away.  
P. 101. l. 23. mortall.  
P. 112. l. 12. reade thus. S. Agnes, My Angell will  
keepe me that I be not polluted with other mens  
filthines; or w S. Lucy, ibid. in marg. Amb.  
ser. 90. ad Virgin.  
P. 113. marg. See §. 16.  
P. 116. l. 12. Concurrent.  
P. 123. l. penult. obiectes.  
P. 127. there wanteth the note of §. 34.

### The faultes escaped.

- P. 128. l. 26. they be neuer.  
P. 129. l. 18. marg. for 23. read 32.  
P. 130. l. 11. marg. Honoratur.  
P. 150. l. 12. for.  
P. 164. l. 15. to your politicke.  
P. 166. l. penult. Ariminum.  
P. 173. l. 5. marg. 162.  
p. 177. l. 5. with Martyrdome.  
P. 187. l. 20. Donatian  
P. 188. l. 2. marg. l. 2. vitæ.

The places of S. Cyprian are sometimes cited according to an old imperfect edition, which the authour vsed at the beginning: but afterward he gotte the last edition of Pamelius.



# AN APOLOGY AGAINST

## THE DEFENCE OF

### Schisme.

**T**He first degree of felicity (as worthely noteth S. CYPRIAN) is not to offend: the Lib. 1. ep. 3  
 second to know the offence. It is a greater misery and most heauy punishment of Gods iustice, after that the innocency and purity of an vnspotted conscience is once lost, not to know what is amisse: and not feeling the smart of the disease, to neglect the helpe of phisicke. One of the highest degrees of pride, the roote and complement of all iniquity, is the defence of sinne: and with very great reason did D A V I D aske of God that his hart might not decline into wordes of malice, for to frame excuses in iniquities. The not knowing of sinne is so great a plague of Gods indignation, that he hath reserued the same especially for the times of Antichrist, when wickednes abounding, Gods seuerer punishment shall also match the same. 2. Thes. 2.  
 At which time as saith S. P A V L, to such as haue not receiued the charity of truth that they may be saued, God will send the operation of error, that they may beleue a lye. So did he punish those which \*preached their sinne like vnto Sodome, and were so farre from the knowing of sinne, that by preaching it they did defend it. \*Esa. 3.  
 Woe vnto you (saith the Prophet E S A Y) which call euill, good; and good, euill: making darknes, light: and light, darknes: making bitter, sweet: and sweet, bitter. Woe vnto you which are sage in your owne eies, and wise before your selues. Be not \*ouer wise, but feare (saith the vessell of Electio- \*Ro. 11



\* Ro. 11.

\* Ro. 8.

\* c. 8.

on) for \* the wisdom of the flesh is death. The  
 \* Prophet Jeremy, in the person of God propoundeth a question of the obstinacy of the Jewes, what should the cause bee, that hee which was false, did not rise againe, and he which was gone backe, did not returne. But he answereth it in these wordes: why therefore was this people in Hierusalem auerted with a contentious auersion? they haue taken hold of a lye, and would not returne, I haue attended and harkened, no man speaketh, that which is good, there is none which doth Penitence of his sinne, saying what haue I done? All are turned vnto their owne course as a horse going impetuously vnto warre. The Kite in the aire hath knowne his time, the Turtle, and Swallow, and Storke haue kepte the time of their coming: but my people hath not knowne the iudgement of their Lord. How doe you say, we are wise, and the law of God is with vs? verely the lying stile of the Scribes hath wrote a lye. Thus Jeremy. I may seeme vnto you (my deare friend) to forget the familiarity of an epistle, and being caried away with the vehemency of an extraordinary greife rather to write an inuective against an enemy, then in louing maner to deale with an absent friend. A friend in deed I alwaies haue accounted you, and hope that on my part our friendship shall continue vntill death, neither can any thing in the world cutte a sunder in me, that which w<sup>th</sup> the two most forceable bondes of nature and grace hath bene knitte together. And yet must I needs, although with no small discontentment of my owne, accuse here your vnfaithfulness, as well towards my selfe,

as

as also towards God: in both respectes if they be sufficiently waighed, & not according to the corrupt indgement of worldly affection: you haue ministred not a litle matter of iust suspicion, least our friendship should not be perpetuall. The perfect charity of a Christian to any other, is founded in that capacity which euery one hath of eternall felicity: and therefore we must loue so long as this life lasteth, w<sup>ch</sup> Christian charity, the most desperate sinner in the world: for so long as he here liueth, he is not out of possibility of saluation. But if that death which depriueth him of bodily life and sense doe entrap him either vnready or carelesse of that blisse for which he was created: then as he falleth into eternall miseries: so is he cut off from all affection of whosoever is the child of God, and no more to be beloued thē Lucifer. You haue sought of late to enter into friendship with this worlde, you haue esteemed your worldly riches more then God, you haue most basely denied him before men: what can you now expect, but that you acknowledge your selfe the \* enemy of God, altogether vnworthy of him, and euen now already denied of Christ before his Father and his Angells, and (except you correct your error) to be before all his elect at the day of iudgement denied for euer? And herin you not only iniured God your creator, but dissolued also the knot of perfect friendship towards his creatures: for how can there be true friendship, where charity is lost? or perfect amity, where there is no right of perpetuity? But that w<sup>ch</sup> doth most increase your misery & my greife, is, y<sup>e</sup> you doe with arrogant defending of your iniquity, stubbornly.

\*Iac. 4



## 5 THE DEFENCE OF SCHISME.

**Iob. 14.**

**Greg l. 33.  
MOR. c. 30.**

stubbornly **W** stand al helpes of your recouery. You are auerted (as the Prophet saith) **W** a contentious auersion, you haue taken hold of a lye, yea you haue of your selfe taken vpon you the office of a Scribe, and being your owne counsailor, with a most lying penne haue set downe vnto your selfe a most perniciousse vntruth. The holy Patriarch **I O B** very particularly describing the properties of the Diuell in the figure of **L E V I A T H A N**, saith that his body is as it were targettes of melted metall, compact of scales ioining together. One is linked vpon an other, & not so much as the wind can get betweene them. One will cleaue vnto another, and holding fast them selues they will not be fettered. **Q** What is this body of the Diuell (Pardon I pray you, my true, but frendly speaches) but your selfe and such others, as hauing scuered your selues from the vnity of Christs, body, are now incorporate vnto the monster **L E V I A T H A N**? You therfore are become a brasen targette, whilst with the hardnes of your hart, you driue backe the arrowes of holosome counsell, and with the scales of sophisticall reasons, you beare off the fruit full dint of Gods inspirations. Neither are you contented with your owne stubbornenes, but (as God hath giuen you many singuler talents, more fitte to be conuerted to better vses) you haue linked vnto your selfe the iniquity of others, therby to confirme your owne, and keepe away the sacred counsaile of godly instructions from your brethrē, least by their recouery, either your pleasant malady should be cured, or your stifnecked iniquitie confounded. Wherin also as your wholle euill deth  
come

come from this, that you haue receiued the operation \* of errour for to belecue a lye: So doe you most manifestly imitate the father of lies, who from the beginning doth nothing but lye: I meane that LEVIATHAN of which I spoke before, who contenting not himselfe with his own ruine, abused the excellency of his most bewtifull nature, to the drawing of the third part of y<sup>e</sup> starres\* of heauen into the like destruction. How vnlike are you, I pray you, vnto this Dragon, who abuse so many giftes of learning and nature, not only to sinne in the sight of the wholle world; therby to giue euill example: nor to defend your sinne committed; so to peruert the vnderstanding of many: but also by earnest perswasions and busie diuulging of your euil hatched opinions, to allure your acquaintance to so sinfull imitation. It is a miserable thing to sinne, so to lose Gods fauour: worse to sinne openly, so to giue a scandall: more abhominable to defend your sinne, so to refuse repentance: But most horrible, with the filth of sinne, reproch of scandall, obstinacy of a proude minde erected against God and his holy spirite, to cause directly the fall of a number. The damned reprobate soules although in hell they haue no good affection at all, but rather a desire of all iniquity: yet haue they a certaine horror of causing the damnation of others: as may appeare by the rich glutton, who knowing how much his torment shold increase by the coming to hell of his wicked brethren, whom he had with euill example corrupted: not of charity towards them, but of a naturall loue to himselfe desired to preuent their iudgement

\* 2. Thef. 2

\* APOC. 12.



ment. What may in the like case a Christian expect, who directly fighting against Christ, seeketh to perswade that which he dissuaded, trauaileth to pull downe that which he builded, causeth that to perish for which he suffered? This is your estate (my deare friend) whilest you seeke not lawfully to abound in your owne sense, as S. PAVL teacheth: but by your owne vnfound and pernicious iudgement, condemne and despise the wholle consent and authority of holy Church. But what reason haue you, least you may seeme without reason to goe mad for to defend either your faithlesse practise, or wicked doctrine of going to y<sup>e</sup> Church with heretickes? You haue as you write vnto me, two kind of argumentes: the one consisteth in authority the other in reasons. Let vs examine these groundes, let vs waigh your proofes, if perhappes you may rise againe from your impiety. I saye (if perhappes) for wheras from the dead as from one which is not (as saieth the wise man) confession perisheth: you which by defence of your sinne doe shut vp the only wellspring of Gods grace, w<sup>h</sup> is confessing and acknowleging the same: must of necessity be dead and so ouerwhelmed w<sup>h</sup> earthly cogitations, that without his call who raised Lazarus you cannot be reuiued.

Ecdi. 17.

§. 1.

The .i. objection of the Popes dispensatio

Your first and cheifest authority is deriued from the very head and toppe of all authority. You say that the cheife pastour of Gods Church hath approued the fact. hath he approued it? and how I pray you? by dispensation, or definition? hath he defined it *Ex cathedra* to be lawfull in it selfe, neither

neither contrary vnto the law of God, nor vnto the positiue law of the Church? or hath he supposing it to be only against the second, as one which is the steward of Gods family, dispensed herein?

Now for the dispensation: I see not how if there were any, it could auaille you, considering the danger of dispensations from Rome in our countrey: and that although you would neuer so carefully conceale it, yet you might hereafter be put to your othe, whether you went to the Church vpon any dispensation or tolleration from Rome, or no. But let vs scanne the truth of this dispensation. When was it graunted? by whom? in what forme, or manner? how passed it the Alpes, without our priuie in these countries? why are not the Preistes there with you made priuy thereunto, considering that the \*lippes of the Preistes doe keepe knowledge, & men must require the law out of their mouth? what subordination is there kept, whē such things are sent vnto lay-men and not vnto the Pastours & teachers of your soules? why doe we not in these countries informe those which come out of the Seminaries of this enlargement? must a few vnlearned, timerous, inconstant lay-men (and such as your selfe are for I meane not all) be the Popes Agentes in so waighty matters, to haue the diuulging of them in the Realme? But how began the Pope so lately to tender thus prouidently your distresses? and how hard harted haue his predecessors bene all this time, who haue not considered them? was Gregory the 13. whom both for corporal & spiritual prouision for our countrey, we may worthely call an other Apostle of England & heire

vnto

That the  
Pope hath  
not dispen-  
sed.

\* Mal. 2.



## AN APOLOGY AGAINST

vnto y first of his name, not only in his seate, but also in his affections: was y great Patrone, so kind vnto our nation that he would oftentimes weepe at the hearing of our miseries, only in this point vnkind? or did he with all his learning, in which he excelled, forget his authority in this one point? Bring forth the letter, the messenger, the reporter of his owne knowledge of this new graunt: which if you cannot (as I am most sure you cannot) then as I saide vnto you before out of the Prophet Hieremy, that you haue taken hold of a lye in your erroneous proposition, which you maintaine: So doe I now say that you haue taken holde of an other lye to proue the former, and such a lye, as vpon my conscience is as long as betweene you and Rome, as broade as the way thither, whether you goe by Sea or by Germany, ioining therunto all the space in the middest: And finally as loud, (as if lies may be hard farther then true tales) it may be heard from Westminster hall to the Popes Consistory. So that plainly to deale with you, I will not say you haue deuised, for I know your nature too well: but in ouer much credulity you haue taken hold of a long, large, loud lye: although it pleased one in cheife authority of late to reporte that such a dispensation was graunted for men and not for woemen, who surely hath bene also too credulous: for it did not beseme his place or person for to lye.

The Pope  
hath not  
defined it  
as lawfull.

Now for any definition of the lawfulness of the acte: I say the very same, which for the dispensation. And besides, for them both I adde, that it was neuer heard of in any age, that the Pope did  
define

define or dispense in a thing which hee had no Diuines to maintaine. It may be that he define a thing which hath bene doubtfull among Diuines, or that he dispense in a thing which some affirme; others deny to be dispensable, as we know he practiseth in dispensing in some kind of matrimony: But this is such a point, so necessarily deduced out of Gods word, so confirmed by the practise of all ages, so resolved in all learned mens iudgements of the world: that I assure you, whosoever taking vpon him the name of a Diuine, should propound it as a doubtfull or disputable question (I meane practically, and not onely as to exercise mens wittes, in disputing of very resolved cases:) in any vniuersity of the world, he would be hissed at: much lesse it is to be thought that the Pope would dispense in it.

The Pope neuer defineth or dispenseth, contrary to common doctrine of Diuines.

Yea this I say vnto you and am most assured of, that although this point of going to the Church with heretickes were only by positiue lawes forbidden (as vndoubtedly it is of the owne nature and by Gods law vnlawfull, as shall be shewed hereafter) yet the case so standeth in England that he cannot dispense in it. For the action of going to the Church, is alwaies exacted in contempt of Catholicke religion, as appeareth both by the vsages of those poore soules which in some partes before the late Commissioners relenting, were with singuler despite and barbarous vsages by the officers drinen to the Church, and also by the ordinary submission which at the Assises diners haue pronounced, when they haue become conformable, wherein the principall pointes of Catholicke religion are renou-

The Pope cannot dispense in this case.

Going to y<sup>e</sup> Church is exacted for contempt of Catholicke religion: & therefore (beside many other reasons) indeed dispensable.



ced. So that I know who purposely comming to the Assises to submitte him selfe, by hearing his fellow before him to make so shamefull a protestation, which also very contemptuously some are like grammer schollers commaunded to repeate againe, as not hauing pronounced it well, or not spoken loud enough: this man, I say, perceiuing more to be exacted then he had stomacke to beare withdrew himselfe and abode the aduenture of the law. And although all which yeeld to goe to the Church doe not make this submission: yet hereby may we see that the intent of going to the heretickes seruice, is so to obey the Prince, that Gods Church and authority may be contemned.

The Pope cannot dispense in the contēpt of his owne lawe.

\*Luc. 10

Now therefore the Pope cannot dispense in the breach of his owne law, when it is exacted in contempt. For than is not his owne law onely broken but also Gods: who saith, \* he that despiseth you despiseth me. So that if the Pope hauing excommunicated one of those Emperours with whome he had in times past so great contention, should fall into the said Emperours handes, and the Emperour should say vnto him, thou hast excommunicated me & therefore no Preist will say Masse in my presence: But in despite of thee I will make thy selfe say Masse before me. In this contempte although the Emperour be excommunicate only by the Popes own decree: yet if the Pope celebrate, he sinneth mortally. Euen so although this were a positiue law of not going to the Church with heretickes, yet if you be commaunded of purpose to doe contrary vnto such law: by doing it, you sinne mortally; neither can the Pope dispense that  
his

his owne authority be had in contempt. This is the common doctrine both in matters of excommunications, which are positiue, and also in working of holy daies, w<sup>ch</sup> also (at the least besides Sunday) are positiue. So that although vpon necessity one may worke vpon such a daye, yet were it a mortall sinne, if euen with danger of death he wrought at his Lords commaundement, for despite of the Church or contempt of that particuler law. And the like is in diuerse cases.

## §. 2

Thus much therefore of your authority which you fetch from the Pope. Now let vs goe to our English Cardinal: of whose authority of dispensing, I must say no lesse then I said of his superiour. Besides that it being held by your lawiers there, that it is treason to take meate and drinke of so dangerous a person: you may well suppose that it will be a deeper kind of treason to fetch from him his dispensations. But he hath perhapps altered his opinion concerning the lawfulness of this act, and now being sory that he hath heretofore bene so rigorous, he hath geuen you to vnderstand how farre you may proceed.

To this I can say nothing more, then I haue said before of the rest: but that you may doe well to counsaile all Recusants which haue hitherto paid the statute, or otherwise forfeited any thing for their recusancy, to chalenge of him a full restitution of all their damages. For he is not ignorant that who vpon rash decision of a question of iustice or iniustice of an act, is cause of any mans losse or hinderance: is by Gods law and mans lia-

\*Caict. ver.  
contem. &  
verbo. In  
Festo licita.

The second  
obiectiō of  
the English  
Cardinals  
dispensatiō,  
or altering  
his opinion

His opinion  
is well  
knowne by  
all his schol  
lers, and  
more then  
20. diuerse  
places in y  
new testa-  
ment of  
Rhemes.



ble for the same. besides the offence which hee committe towards God, as well in the same resolution, as if withall he haue thereby caused the spirituall ruine of many soules, which any man may perceiue whether it hath proceeded of his former rigour or no. But the truth is, that these are thinges which are fitte onely to be told or beleeued by Babes.

## §. 3

The 3. objection of the opinion of Preistes in England

And what maruaile if you beleue such reportes of persons so farre off, whereas you are ready to beleue the same of your Preistes at home? Whom because you dare not either for the loue of your owne opinion, or for the feare of the penalty of the law go forth of your doores to conferre: you are easily drawne to beleue every flying false report. For I am very credibly giuen to vnderstand, that there is not one Catholike Preist in England, who differeth from the rest of his brethren (one only excepted) of whom I heare that no good and godly person maketh any accounte at all, least perhaps the ministeriall spirite of pride, which must needs haue bene once in him before he was a Catholike, should returning vnto his former house make the last things worse then the former. especially whereas I vnderstand that the Superiours of Rhemes, hearing of his doings, sent word to all other Preistes by one coming vnto you: that they should not feede his contentiouse humour by writing against him, but account him rather as a heathen and Publicane. And diuerse of our countrey-men are here resolved, that he will be very shortly suspended for his singuler & pernicious doctrine. This also

also I am assured of, that a certaine other Preist, who in England hauing committed vnto writing some fantastickall conceites of his owne concerning this point, not finding sufficient credit at home, returned to Rome whence he first came, with his conceited writings: there fixely and voluntarily making an humble submission and reuoking his dreames, burned his papers. and I heare also that for desire of perfect satisfaction for his former singularity and error, he went after his returne into England to the aforesaid Preist, of whose opinion before his departure he had known nothing at all: and informed him very charitably of the effect of his iorney. But very likely it is that he auailed little. Yet this I do vnderstand that since his returne from Rome this Preist behaued him selfe very well in England before his imprisonment (for now they say here, he is in Bridewell) far contrary to the conceite they had of him with vs. For this I know that at Rome to hinder his returne vnto you, and to preuent the returne vnto his vomitte which was feared, they would haue either kept him as prisoner, or proceeded with him euen so farre as the inquisition, if it had not bene feared least it would haue scandalized the countreis there, & discouered too much vnto them the imperfections of our nation. And in the low countrey he should haue bene detained by force, if they could haue found of charity who would haue discharged his commons. But thanks be to God he hath behaued himselfe otherwise then we looked for. God grant that in prison he be the same which he was abroad: It would also haue becomed any humble spirite;



such as it is not like the other singuler Preist is endowd withall, to haue repaired also to his Superiours, (if he thinke he hath any) to enquire their iudgement: seeing himselfe so singuler at home. Now then you are vtterly shutte off from the authority of your Preistes at home, if you will not venture your soule either vpon the fancy of one who hath since becoming soberer made knowne vnto you the sober iudgements of his graue Superiours: or of one who for his too much learning may perhaps haue harboured in his minde his auncient olde acquaintance. And if there be any others: counsaile them I pray you to keepe their doctrine secrete for feare of what may light vpon them.

## §. 4.

That going  
to heretikes  
seruice is a-  
gainst the  
authority of  
all learned  
men of our  
age

The Coun-  
tell of Trēt.

Now against all these authorities which you see notwithstanding how they be either rotten or coloured and painted with a counterfaite shew, I oppose (that I may now saye nothing of auncient times in which you will deny perhappes that your estate was fully resembled) I oppose I say moste true and reuerend authority of most singuler men, which haue florished in our owne age, and most perfectly vewed and examined our owne cause. First the 12. Fathers of the Councell of TRENT whose learned iudgement in this point is yet extant. Neither ought it to be called in to suspicion because it was not generally set downe. For both there are sufficient witnesses alieue for the verity therof, and it was our owne suite to haue it done couertly, and perhappes it was a question vnworthy of publicke discussion, none but a few time-rouse Catholickes of a small corner of the worlde calling

calling it into doubt. For in hereticks iudgements against whom the Councell was gathered the case was most cleare & euident: that a man may not go to the congregations of a contrary religion, and other very waighty matters were put ouer to diuers Deputies: as the correcting of the Missall and Breuiarye, the censure of bookes forbidden, the ouerseeing of the text of scripture, the making of a Catechisme for Pastours and other like. And finally the imminent death of the Pope caused the to leaue vnfinished many other matters of our faith, as may appeare to who-soeuer considereth the wholle course of their decrees.

Secondly I bring the authority of so many Reuerend and learned Bishoppes and Prelates, as at the beginning of this schisme did both refuse themselves; and induce others to refuse such participation with heretikes. For all the world can very well testifie, that from the very begining there haue bene diuerse lay-men who haue refused. and it is a childish distinction to say that those first Reuerend Fathers thought that to go to y<sup>e</sup> Church was lawfull for lay-men and not for the clergie. To this I add that one of them wrote a learned booke of the same argument: and when they beganne more dilligently to looke into the matter, they admitted none to Masse or Sacraments which did not fully determine to auoide the prophane conuenticles of heretickes. And if they were before vnwilling to publish their iudgement herein, either it was for feare of the seculer power, or least that the common people whose sinne before had bene excusable for their ignorance, should not

The auncient Clergies doctrine & example w<sup>ch</sup> the example also of the Laity.



withstanding the knowledge of the truthe herein, goe forward in their vnlawfull course vnto farther damnation: in which case charitie bindeth vs to omitte correction of our brothers faulte. Or if there were some more fearefull then others who allowed this action, we must consider that perhaps they were of that number, which not long before in King Henries time, in matters of greater moment had shewed greater infirmity.

The bani-  
shed Do-  
ctours and  
Diuines.

Thirdly of those which for the confession of their faith did leaue their countrey: certaine it is that not one was doubtfull in this question: that you may see this to be no Seminary resolution. For one of the most principall of that company in the preface of a booke yet extant of Images, doth so fully and learnedly discourse therof, that a sincere vnderstanding can require no more. And this euer since the yeere 64 which is almost 30 yeeres since. And he complaineth not a litle of the foule ouersight which was in the clergy, not to controule at the first so vnlawfull an action. Of my knowledge also was he wonte to blame his owne and other Preachers negligence, who in Queene M A R I E S time not fearing any such alteration as we since haue proued, did not forewarne the people of their duety in such accidents.

The Col-  
ledges of  
Rome and  
Rhemes.

Prestes and  
Martyrs.

Last of all I adde vnto these the whole Colledge of Rhemes & of Rome, and all those vnto whom the managing & gouernment therof doth appertaine, their bookes and writings in so great number, the wholle multitude of Prestes and Martyrs which haue come from thence: So many deuoute and constant lay-men either Martyrs or otherwise:

All

All which no doubt beeing guided by the holy ghost, who dwelled within them, could not but looke into the distressed case of so many weaklings, so many woemen and children, so greate families: as easely with this new doctrine might haue bene relieved.\* Thus therfore all your authority is ouerthrowne, neither can you bring any thing to allowe your action, but the temporall lawes of our countrey: which in this case ought to beare no more sway for the crediting of the new religion professed in England, then in times past the decrees of the Turkes for the reuerence of their Mahomet: it being of olde condemned\* as an action of infidelity, to kisse for feare the tombe of Mahomet, though farre against the inward consent.

\*Silu. verbo  
Apostasia.  
§. 4 & hare  
sis primo  
§. 9

§. 5.

Your first reason is the example of the three children w<sup>h</sup> in Babilon were present at the solemne dedication of Nabuchodonosors Idoll although they kneeled not downe to worshippinge the same. wherupon you inferre, that a Catholicke may be present at hereticall seruice, so that he doe no reuerence therunto, nor receiue the communion. To which I answere. First, that their presence onely in that place was not religiouse or ceremonious: for the ceremony of religion beganne onely in the prostration vnto the Idoll: at which time they were sufficiently discerned from the others by their standing vp: wherby they shewed the contempt therof, and no way satisfied the precept of the Tyrant. And according to this solution, that is, if there were no other ceremony there used but the prostration: they might although they knew be-

The 4. objection of the example of the 3 children in Babilon.  
Dan. 3.

B 5

fore



fore such a thing to be intended, with great perfection come thither, and present themselves vnto such Martyrdome as was to ensue. But our case and theirs is not alike: for the very presence at seruice with heretickes is religiouse, neither is there any thing required of whosoever is most deuoutly and willingly present, but to be in that place in an orderly manner. And this in Catholicke religion also is accounted a participation IN DIVINIS, to be present in the place. So that he which is at Masse where an excommunicate person heareth Masse, is alwaies iudged to participate w<sup>th</sup> the same. this being in Christian religion the nature of all sacred actions, that the laye people are as it were patients, that is, doe nothing solemnlye, but all action appertaineth to the clergy, to whome it belongeth to purge, illuminate and make perfect, as both out of \*S. P A V L & also out of S. \*Dionisius we may gather: And yet if a Catholike came thither, and shewed him selfe present at the very religiouse actions of heretickes, without all contempt of Catholicke Religion, scandall, and shew of conformitye, onely to mocke publicklye, or disturbe the minister, as those holy children did in Babilon: such a one should (if there were no scandall or tumult to ensue) no more offend then the Prophet which came into Bethel to denounce Gods threatnings to wicked Ieroboam whilest he was at his Idolatry. The like vnto the case of the three children were if that in England there were a proclamation that such a day every one should repaire vnto the markette towne there in the markette place to subscribe. Now some Catholicke

perhapps

\*ad hebr. 10

\*De hier.

Sec. c. 5

8. Reg. 13.

A like case  
vnto this of  
3 children.

perhaps will not come at all. Others for a very desire of shewing their religion, & no way to colour themselves, knowing what the event will be, come thither: and all the rest subscribing refuse to subscribe. whether parte thinke you hath donne better? the one, which hath auoided, or the other, which hath perfectly sought to viter his profession? Neither must you thinke that he which should be present at hereticks seruice and refuse to receiue, had donne like the three children: for he hath in one thing denied, and in the other confessed his faith. and we may not doe euill that good may ensue. These children did nothing but in whatsoever was religious plainly shew their vncorrupted faith.

Now if you reply: that supposing they knew before that Idolatry was there to be practised, then consequently they committed an vnlawfull action in giuing the world to vnderstand that they wolde doe that which was vnlawfull: After which manner we condemne such as say they will goe to the Church, although they goe not in deed nor intend to goe: I answer that humane actions are specified by the end. And so long as the meanes for that end be indifferent, and may be referred as well to a lawfull as to an vnlawfull end: we may permitte euen in matters of faith the wrong vnderstanding in the beholders. Yet so that if wee may seeme to geue probable occasion of denying our faith, if the end doe not presently follow which we intended than we satisfie our neighbour by open meanes and declaration of our first purpose. For example if one intend to goe to preach catholically

in an

A replye

The answer



Whether a in an hereticall Church, the meanes hereunto, are  
 Catholicke first to goe that way which leadeth to the Church:  
 P. may goe than to goe into the Church, and so straight into  
 to preach in the pulpitte. these thinges being indifferent, and  
 the Church the declaring of his purpose being ready to ensue:  
 this man is not to be condemned. and if he should  
 meete one which knew him, he might say that he  
 was going to the Church. for although this say-  
 ing were vnlawfull alone by it selfe: yet being ioi-  
 ned with many other actions which concurre to  
 make but one wholle action, it is no more a deni-  
 all of his faith than if a man making profession of  
 his faith, in one sentence should haue the one halfe  
 sound heretically which by one worde ensueing  
 immediately is turned to a lawfull sense. For as a  
 mans meaning is not to be gathered by halfe a sen-  
 tence: so neither is it by halfe an action; when the  
 action is not morally interrupted. yet if this man  
 were hindered of his purpose so that he were not  
 permitted to preach: then were he bound to certe-  
 fye those which saw him, and knew that he went  
 to the Church, of his iust determination. And  
 yet were it vnlawfull for such a one to be in such  
 maner present before his sermon that he mighte  
 seeme to participate with them in any parte of ser-  
 uice: as if they song a psalme at the beginning, at  
 which he should make no shew of distinction. for  
 these are not indifferent meanes for his end, nei-  
 ther may he doe euill that good may follow.

In what ma-  
 ner a Cath-  
 olicke may  
 goe to

But if any Catholicke priue to his intention  
 should goe thither for to heare him: he shoulde  
 vndoubtedly sinne, if he were so present, that his  
 being there were not knowne to be no more or-  
 derly

derly or fauourable then the preachers. For the preachers presence is sufficiently shewed for what heare such a end it is: but so is not the others, but all the rest Preacher. of the company is esteemed hereticall as coming in shew to an hereticall sermon.

An other like case were if one should goe into an Idolls temple when they are present at Idolatry, and pull downe the Idoll: his going in, would no doubt be lawfull and commendable. Euen so saye I of these children who intending there to make demonstration of their faith: in an indifferent action of going and saying they would goe to the seild D V R A, concealed their meaning to be vttered afterwarde, when the action should cease to be indifferent, they being religiously present at no part of the same: And if ther were any other religious ceremony: it is like they shewed their dislike therin, as well as in the cheifest ceremony of prostration.

An other  
like case.

It might also be that they presently after their coming went vnto the Kings commissioners to certefie them of their purpose, that they would not worshippe, but cleaue onely to the true God whom they acknowledged.

A second

Secondly I answere vnto the wholle in this manner. I say that they knew not of any Idolatry to be committed, or any religious action to be exercised, but onely a solemne festiuall erection or publicke vsage of a most sumptuous and huge monument of the Kinges greatnes. And this is ment by the worde (dedication.) For although the Etimology of the worde be taken from an applying or offering or consecrating a thing to an other, and so there

answere to  
the wholle  
case.



there is implied withall a certaine religicuse ceremony in the same, when it is donne to God: yet cannot it here signifie any such thing. for if the King accounted it a God as the euent shewed: did he meane to dedicate God vnto him selfe? or did he meane to consecrate his God? who would thus conceiue of this dedication? although I confesse in prophane writers it is so oftentimes taken: yet in diuine scriptures must we alwaies take the most proper signification of wordes, whan there can no absurdity follow. I say therefore that the King, although he purposed Idolatry, yet by this worde (dedication) did not meane to shew his intent: and that the children by the same worde, vnderstood neither making of a God, nor consecrating of any thing vnto a false God, but only a feast at the new erection, or at the first vse of the huge and monstrous Image: Even as at the rearing of houses, or at the finishing of citties and their first inhabiting is accustomed. This will I shew out of the latin, greeke and hebrue word. And first for all these three languages, the very same word which is in this place, is in two other manifest places in that prophane sence, which I haue euen now declared. Deut. 20. Who is the man which hath built a new house, and hath not dedicated it? lett him goe and returne into his owne house, least he dye in battell, and an other dedicate it. ¶ What other meaning is in this place then to beginne to inhabite the house which was lately builded? Like wise in the title of the 29 Psalm we reade thus. A Psalm of the Song, in the dedication of the house of DAVID: ¶ that is of his house w<sup>h</sup> he

The signifi-  
cacio of this  
word Dedi-  
cation.

he built in Hierusalem, as in the 2 booke of the Kinges the 3 chapter is recorded.

This being the vse in the holy scripture of these wordes in generall: the greeke and hebrue wordes are more indifferent then the latine. The greeke word.

(ENCANIA) signifieth, properlye as much as (INITIALIA) that is the solemne begining or renouation of any thing, the worde (CÆNOS) of which it is deriued importing nothing else then New. But it is better to heare S. Augustine speake ENCANIA, saith he, was the festiuity of the dedication of the Temple. for in the greeke tongue CÆNON is that which is new. for whansoeuer any new thing is dedicated those are called ENCANIA. now the very vse hath this word: if any man putte on a new coate, he is said ENCENIARE.

Thus S. Augustine. where if we will English ENCENIARE we must say that he which putteth on a new coate doth either dedicate his coate because he beginneth first to vse it, or at the least that he seemeth in a certaine maner to keepe ENCANIA or a feast of his new coate. where who seeth not that there can be no religious meaning in the word? The hebrue word HANVCCHA signifieth as largely as DEDICATIO in latin, but it is also indifferent by deriuation to the begining of any thing. For the verbe HANACH whereof it is deriued signifieth to season: and because those which are taught the first rudiments of arte, doe beginne as it were to be seasoned: hereupon doth it also signifie to instruct. And for the same reason to dedicate. because that which is dedicated, is the first vsed, and than as it were seasoned. Wherupon

The hebrue word.

pon



\*The souldiers which Abraham tooke with him.

pon HANICH in the scripture signifieth a childe taught, wherein no spirituall dedication is imported: and HANICHIM Gen. 14. is taken for new \* souldiers such as had lately bene trained vnto warre, not such as had bene dedicated religiously vnto God. In like maner in the 22 chapter of the Prouerbes where we reade in the hebrew HANUCH LANAAR: the meaning is not dedicate religiously, but season or beginne to instructe a young man according to his way: also when he is olde he will not depart from it.

But if any one should vrge the word of erecting the Image, for why it was already erected, and there could be no other end now of coming, but Idolatry: I answere, that although it were sette vp before, yet might there be some prophane solemnity at the first vse therof. euen-as at the rearing of houses, the feast is made after the setting vp of the house. Also we may very well say, that the scripture here vseth the figure of Anticipation, as in many other places, so that when they came together, the Image was not erected, but it is said to haue bene already erected in respect both of the time in which the history was written, and also in respect of the time in which they denied worship vnto it: especiall wheras it is credibly to be thought that the King after the miracle of the fornace, caused the Image to be pulled downe: Euen as if we should say: K. Henry commaunded all his Lords to come to the solemnization of the matrimony of Q. Katherine whom he had married: the meaning is not that she was married before the solemnization, but that in respect of her diuorce following

ing it may be said that he had married her, whom afterward he putt away. although in the greeke and hebrew, this is no more then an ordinary preterperfectense. yea in greeke it is the Aorist, which is indifferent to any time past.

To conclude therefore aswel by the circumstance of the place and intent of Nabuchodonosor as by the signification of the three languages in w<sup>ch</sup> this part of scripture is written, it is euident that the children might and did vnderstand no Idolatry: and so came as it were to a ciuill feast or triumph, not knowing what would happen. A third answer we may giue. that they might of ignorance erre, and thinke that to be lawfull which in deed was not. For not all thinges which are reade in scripture euen of Saintes are to be rules of our life, (as teacheth S. Augustine) but those onely which the scripture doth either commend expressly or lay before vs in them as to be imitated. As for example L O R did well in keeping him selfe vnsported in that wicked city, & in harbouring the Angells, for which he is in the scripture it selfe commended. Also in dissuading the men of his city from attempting wickednes. yet in seeking to deliuer his daughters vnto them therby to diuert them from their purpose, who will defend him from blame of iniurye to his daughters? The Midwives of egipte did well and are commended for their piety, but not for their lying. IVDETH is commended for the affection towards the safety of her countrey: yet not by all doctors excused from a lye in speaking vnto Holofernes: although her words may haue some mysticall vnderstanding. So per-

A 3. answer

\*.Lib. de  
mend. c. 5.

C

happ



happs may we say that these children were commended, and approued by God with so greate a miracle for their constancy in withstanding the Kings commaundement: yet is not all their other behauour therby canonized. Euen as if one shold with inuincible ignorance of this our question goe to the Church with heretickes: & yet for refusing to receiue the communion be hanged: he were a Martyr for his fortitude in the one, & excused for his ignorance in the other. Yet because we are not vrged hereunto, hauing two other sufficient answers: it is best to excuse them being such singuler holy personages not only from sinne in this action, but also from ignorance.

A 4. answer.

Fourthly considering what great offices these three persons bore in the kingdome of Nabuchodonosor, as we reade in the same chapter and in the first: we may defend their going to such place as Naaman Syrus is by diuerse defended: of which we will speake hereafter.

The 5. objection, of the example of Iehu. 4. Reg. 10.

§. 6.

Your second reason you bring from the example of I E H V an Idolater, and very much discommended by the scripture it selfe. such shiftes are you put vnto when you are forced to begge the patronage of wicked men for your euill course. And yet shall you see in the end that it maketh more against you, than with you. I E H V (say you) was present at the sacrifices of B A A L, although afterward he killed all the Idolatrous Preistes of B A A L. therefore may wee also for a good end of sauing our goods, liues, or families, be present at hereticall seruice.

Now

Now Sir I returne your Argument vpon your selfe. I EHV by Sainte AVGVSTINE and all Catholicke Doctours is reprehended for beeing present at the Sacrifices of B A A L, though for a principall end of restoring Gods Religion in his wholle kingdome: therfore by the iudgement of all Catholicke Doctours you are condemned whilest you be present at the sacrifices of hereticks, although of your presence might ensue the conuersion of the wholle Realme, much lesse to serue your belly, and to conserue the Mammon of iniquity. For although there be difference betweene Idolatry and heresie, and the seruice of Idolaters and of heretickes: yet one yeelding vnto an other in wickednes, they both agree that they be superstitious. For there are two sortes of superstitions the one consisteth in the worship of a false God, which is called Idolatry: the other which hath retained vnto it selfe the common name of superstition is found in the vnlawfull worship of the true God. which is in seruice of heretickes, and such like, where other ceremonies are vsed than which Christ and his Church hath ordained. These also are of two sortes as well noteth Caietane. For either they be pernicious, or superfluous. Those are pernicious, which are contrary vnto the verity of faith. Those are superfluous, which are any wayes contrary to the custome of the Church, or otherwise then the Church doth vse. The first are alwaies mortall sinnes: the second also alwaies, when there is contempt or scandall, although of themselves they were not pernicious. Iudge you therfore whether both sortes of this second kind of

D. Tho. 22.

q. 92. ar. 2.

Two kind  
of superstitions, and  
both in heretickes  
seruiceVerbo  
Supst.



See Aug. l.  
con. mend.  
c. 3.

See Bannes  
22. q. 3. ar. 2  
dub. 1.

22. q. 111.  
ar. 1. ad. 2.

4. Reg. 10.

In ep. ad  
Gal. c. 2.

Ep. 19.  
Ter. l. 4. in  
marcion.

Cypr ep. ad  
quintū.

superstition be not in hereticall seruice. So that out of the fact of I E H V, as you bring an example of going to hereticke seruice, because you thinke he did well: So I out of the same prooue such dissimulation to be wicked, because I E H V did euill, which I proue by the consent of S. Augustine and all schoole men, after S. Thomas the principall ringleader of them all. And I maruaile not a litle that you who take vpon you Skill in diuinity, did so peremptorily bring the example of I E H V, concealing the schoole mens opinion of his fact. For you knew vndoubtedly that this Argument was not coined out of your owne witte, but both propounded and answered, before either your selfe or your new confraternity were hatched. S. Thomas bringing this example against himselfe to proue dissimulation lawfull, answereth it in this maner. The dissembling of I E H V, it is not necessary to be excused from sinne, or from a lye, for he was wicked, as who did not departe from the Idolatry of Hieroboam. yet is he commended and temporally rewarded by God, not for his dissimulation, but for his Zeale with which he destroyed the worship of B A A L. Thus S. Thomas. And although S. Hierome seemeth to allow of I E H VES dissimulatio: yet you might haue considered that he doth it for to proue S. P E T E R S dissimulation in Antioch to haue bene without sinne where, euen as that which he seeketh to inferre is contrary to S. Augustine and all the Diuines, yea the true meaning of the scripture, S. P A V L saying, that P E T E R was reprehensible and diuerse other ancient Fathers: So was his antecedent also false, and not

not to be followed. although we may also say, Amb.hic. that he allowed dissimulation in generall but not Aug.ep 89. in this particuler, whereas he bringeth other exam- 19. ples of lawfull dissimulations: as of D A V I D be- Greg.l.22. fore Abimelech faining himselfe madde, and of mor,c.12. C H R I S T our Saviour taking vpon him the 1.Reg.21. shape of a sinner, that condemning sinne in flesh, he might make vs in himselfe the Iustice of God. In like maner might I E H V haue a lawfull intention to dissemble, and yet in the practise exceed, God permitting for so good an end, either his sin, if he culpably erred, or his excusable ignorance, if among so many Idolaters he had none to instruct him: as in secular and warlike men, such particular knowledge of godly dueties many times we see to be wanting.

## §. 7.

4.Reg.5.

Your next reason, is the fact of N A A M A N: The 6 ob- who after he was converted vnto the true God, yet iection of had (as it seemeth) leaue of E L I Z E V S the Pro- Naaman phet to be present at the Princes sacrifice vnto Idols syrus.

The history is this: N A A M A N returning vnto the man of God, with his wholle company came and stood before him and said. Verely I knowe that there is not any other god in the whole earth, but onely in Israell. I beseech thee therefore, that thou receiue this blessing of thy seruant. But he answered. The Lord liueth before whom I stand, I will not receaue it. And when he was earnest, he would not consent. And N A A M A N, saide as thou wilt. But I beseech thee graunt vnto me thy seruant that I may take the burden of two mulets of the earth: for thy seruant will not make any



Naaman sy-  
rus would  
receaue  
Preistes if he  
now liued.

more holocaust or sacrifice vnto false Gods, but to our Lord. This onely thing there is, for y which thou maicst intreate our Lord for thy seruauant. when my Lord shall enter into the temple of Remmon for to worshippinge, and he leaning vpon my hand, if I shall worshippinge in the temple of Remmon, he worshippinge in the same place: that our Lord doe pardon thy seruant for this thing who said vnto him, goe in peace. this farre goeth the history. Now Sir I doe most hartely wish that you were like vnto NAAMAN SYRVS. for then would you giue your blessing abundantly vnto ELIZEVS and his schollers: and cary of the holy land, though it were a burden into your house, erecting there an Aultar to doe sacrifice vnto the true God, and vnto no other. But so standeth the case with you, & such as you are, that when once you goe to the temple of Remmon, you forget ELIZEVS and the holy land, and the sacrifice of the true God, and at the very first steppe into hereticall synagogues, as it were take your leaue of all goodnes. Whether this be true or no, I referre my selfe to your owne conscience. But to goe directly vnto the matter: I say that aswell the hebrew as the greeke and latin word, is indifferent in holy scriptures, to signifie ciuill and diuine worshippinge, and importeth no more then to bowe him selfe humbly vnto the ground. which we read in Genesis \*Abraham to haue done for ciuill courtesy to the children of Heth, and in the 18. chapter before he did the like to the Angells. And in these places, & also in many more, doe the same words signifie either ciuill worshippinge to men, or religiouse

ouse reuerence to Angells or Saintes. and so the common doctrine of Diuines is, that N A A M A N did not bow vnto the Idoll, but vnto the King, yeelding him that temporall seruice or ease of his body, which was conuenient vnto his Princelye person and greatnes: which was also the knowne cause of his presence in that place, he being otherwise knowne to detest Idolatry after his recovery from his leper. of which you may reade Lyra and other his companions. After which maner diuers doe say that for a temporall seruice to a Prince to be donne by a knowne Catholicke, and not exacted in contempt, or more in the Church then otherwise, as to beare the sword, vphold the Princes person. or other such like: any person who necessarily is to attend on the Prince, and cannot by any ordinarye meanes keepe him selfe from the Court, may accompany the same Prince of a contrary religion vnto the Church: because his going is not as to the Church: neither is he thought to goe to the Church, as to a Church: that is, as it hath seruice and communion: but as to a place where he must serue his Prince with lawfull temporall dueties, such as he were to yeeld him in any other place: And that by this euident & knowne temporall seruice altogether void of any religiouse ceremony (for why he neither kneeleth nor sheweth any reuerence at all, more than when he attendeth in other places) all signification of religion, vnion with heretickes, and contempt of Catholicke obedience is taken away: neither is he to be for all that accounted other than a Recusant. But how farre in this matter one may proceed, I need

Of going to  
the Church  
with the  
Prince.

See §. 5. 15.  
and 16.



not here to sette downe, for you are no Courtier, and I thinke there be few Courtiers which in this point will trouble you, for counsaile. To whom if they should aske your aduise, you may say the matter is very doubtfull. wheras many say that ELIZEVS allowed not his petition, but with a doubtfull answere dismissed him, saying goe in peace: Seeing perhapps that after the fashion of courtiers he hearing the truth would not obey it. And surely vpon this word the scripture maketh no mention whether he went to the temple of Remmon, or no: so that his practise cannot shew vs Elizeus his meaning. But of this place I referre you to the two bookes written in our tongue: the one of schisme the other of the reasons of refusall. Sufficient it is that out of this place you cannot inferre any formall presence or going to the Church with heretickes, to be lawfull.

Of Valentinian & Emperour,

Theod. l. 3.  
c. 15 Sozo.  
l. 6. c. 6.

The like answere vnto this, doe I giue vnto the example of Valentinian the Emperour, who going to a temple with Iulian the Apostata (as Theodoret and Sozomenus reporteth) being one of his cheife captaines and alwaies assistant to his person (by reason that it was an auncient custome as Sozomenus expressely noteth, that the captaines of those souldiers which were called Iouiani and Herculiani should alwaies follow the Emperour next behind him, as his defenders:) gaue the Porter a blowe on the eare for sprinkling him at his entrance with the Idolatrous water and cutte out of his garment so much as the water had touched, euen in the Emperours sight, saying that he was therby not purged but polluted with a shamefull filth

fifth. For which cause as he was by that Tyrannicall Apostata sent into banishment; so, as Theodoret writeth, he was by God within a yeere and few moneths for a reward of his confession, exalted to the Imperiall seate. Whose example if you would follow so often as by such base officers your eares are sprinkled with hereticall soundes: I doubt not but some Cōmissioner or other to your great benefitte would quickly prouide that you should come to the Church no more.

## §. 8.

The fourth reason you make out of the Canon lawe: which according to the extrauagant of Martinus. 5. and the Councell of Constance giueth leaue to participate euen in Diuine seruice with all maner of excommunicate persons, except those which either are by name excommunicate or notoriouse strikers of a clergy man

The 7. objection of extrauagant of Martin the fifth

This reason verely is so childish that I am euen ashamed to answer it. For it is euen as if you should argue thus. The Pope getteth me leaue to be present at Masse in a Catholicke Church and company with an hereticke: therefore he alloweth my going to hereticall seruice or communion with the same. When did you euer heare that by a Catholicke mouth, the hereticke prophane communion was called Diuine seruice? Yea this I saye: that although in the hereticall Churches there were very true Preistes and the same Masse which is saide at Rome, with the same rites and ceremonies: yet a separation being once made from the Catholike vnion, and the hereticks vsing a church aparte from the Catholicke: for all this decree, it

It were not lawfull to goe to heretickes Churches although they had true Masse were & Prestes



were a mortall sinne, and an exterior act of heresy to goe to the heretickes Masse, of which you shall heare Nauarre say his mind, agreeing herein with all other Diuines.

c.27.n.36.

He which for feare of death doth participate with an excommunicate person in Diuine seruices doth not sinne, so that he participate not with a virtuall deniall of Catholicke faith: which would

See Sotus.4.

d.22.q.1.ar.

4

Silu.verb.

excō.5. dub

14.& verbo

Metus.q.7

Maior. d.18

q.4. Couar.

parag.3.

num.9.

Angles ar.3

diff.7

Schisma-

tickes may

not be pre-

sent at

Masse.

See more of

this point

§.38.

The 8. ob-

jection of

Obedience

Ser.6.de ver.

Do.

arise through communication with contempt, & despising of excommunication. for it behoueth rather to dye then so to communicate. Wheras he is more bound to defend this article of faith of the authority and power of the Church to excommunicate, and the valew therof, then his owne corporall life. ¶ Now you may iudge whether your case were not so in England euen although you had true Preistes and true Diuine seruice. But in this risse raffe which you goe vnto, there is no question. Neither for all this may such as are excommunicate be present at Masse although they be not of those two kindes of excommunicate persons. For the Canon intendeth not to fauour them at all, but onely geueth leaue to the Catholicke not to auoid for all the sinful presence of him which is excommunicate, and for all the prohibition of the Church, which had bene yntill that time in force, of auoiding the participation of the excommunicate, not onely in spirituall, but also in ciuill and temporall thinges.

§. 9.

Now to your fifth reason of obedience to the Prince wherein you triumph, S. Augustine shall answer. ¶ Who resisteth vnto power, resisteth vnto

vnto the ordination of God: But what if he commaund that which thou oughtest not to doe? here truly contemne power, by fearing power. Doe you consider the very degrees of humane lawes. If the gouernour commaund any thing, is it not to be donne? yet if the Proconsull commaund the contrary, then truly dost thou not despise power, but chooseth to obey the greater. Neither herein ought the lesser to be angry, if the greater be preferred. Againe if the Proconsull commaund one thing, and the Emperour another: is it doubted but that he is to be obeyed, the other being despised? Therefore if the Emperour biddeth one thing and God an other: what doe you iudge? Paye tribute. Attend vnto my seruice very well: but not in the Idolls temple. In the Idolls temple forbiddeth it. who forbiddeth it? a greater power. Pardon me. thou thretnest prison, he thretneeth hell. Here now must thou take vpon thee thy faith as a buckler in the which thou maiest quench all the fierye dartes of the enemy. Thus S. Augustine. Turne I pray you the wordes (Idolls temple) into hereticks conuenticle, and see how it fitteth your case. Or shew why there is not the same reason in the one as in the other. If it be good (saith S. Hierome) which the Emperour and gouernour commaundeth: obey the will of the commaunder, but if it be euill: answer him out of the Actes of the Apostles: It behoueth to obey God more then men. This same let vs vnderstand both of seruantes to their maisters, and of wiues to their husbandes, & of children to their parents: that in those things onely they must be subiect to their maisters, husbandes

See also .l. 3.  
confess. c. 3.

S. Augustine would not allow going to Church if he were amongst vs. Eph. 6.

in ep. ad  
Tit. c. 3

Act. 5.

A lesson for  
wiues and  
children.



bandes, parents, which are not contrary vnto gods commaundementes. Thus S. Hierome. Againe S. Augustine. Iulianus was an Infidell Emperour. was he not an Apostata? wicked? an Idolater? Christian souldiers serued an infidell Emperour. when they came to the cause of Christ: they did not acknowledge but him onely which was in heauen. When he would that they should worshippinge Idolls: that they should offer incense: they preferred God before him. But when he saied, bring forth the Army, goe against that nation: forthwith they obeyed. They distinguished the euerlasting Lord from a temporall Lord, and yet were they subiect for the euerlasting Lord, euen to the temporall Lord. ¶ Thus you see what these holy Fathers doe iudge of such kind of obedience.

Obedience  
alone is not  
intended in  
this lawe,  
but also reli-  
gion.

L. 5. c. 1.

\*D. Tho.  
22. q. 105.  
ar. 1. ad. 1.

But let vs I pray you consider more deeply the nature of obedience. Although the very forme and wholle drift of obedience be to doe according vnto the law or commaundement of the Superiour: yet as it appertaineth vnto euery law in common to direct vs vnto all kind of vertues, as Aristotle teacheth in his Ethickes. (for as he saith the law commaundeth vs to doe workes of fortitude, of temperance, and of meekenes, and in like maner of other kind of goodnes or naughtines, commanding the one or forbidding the other;) So is there no particuler precept or law, but besides the vertue of obedience to it selfe, intendeth some act of some other vertue. Hence doth it proceed, that one who doth transgresse a law, is not forthwith called disobedient properly, vnlesse\* he of purpose did transgresse, because he despised the law: but he is said

to

to haue sinned against that vertue which the law or precept intended. An example hereof we may haue in temperance. The law commandeth that we make but one repast on a fasting day. If a man overcome w<sup>th</sup> his appetite transgresse this precept: than hath he sinned against temperance, not obseruing that abstinence which the law prescribed. Neither is he properly in this act disobedient; but so farre as disobedience is materially included in euery sinne, which in that it is a sinne, must needs be against some precept or other. And this is very euident: for two causes. For if in euery sinne there were a formall disobedience: then could there be but one kind of sinne in the world, that is of disobedience: and the particuler obiectes of euery vertue, should be but materiall in euery action, as the particuler malice of euery vice also materiall in respect of one forme of disobedience: and so but one nature of vertue & vice in the world. Besides: one may doe contrary vnto a law, in such a light maner and with such want of consideration, that he may onely sinne venially against the same. and yet if it were properly disobedience, it were alwaies a mortall sinne, implying in it selfe contempt of the law, which cannot be without a mortall deformity, euen in the least sinne of the world, although it were but an idle word. For to worke any thing of contempt and hatred of the law and law-makers, cannot be without such hainousnes.

Now therefore in euery law there is some other goodnes intended besides the goodnes of obedience. For when or in what countrey was it ever heard of, that there was a law made for no other

end

See Caiet.  
verbo. Con-  
temptus &  
verbo Ino-  
bedientia.

No law in-  
tendeth obe-  
dience only.



end but for obedience? Turne ouer all Brookes Abridgement of the law, looke vpon his titles, goe ouer all your Statutes, which haue bene from time to time made vnder diuerse Kinges: See whether you can finde any title of any law in the worlde, onely for to be obedient. The law intendeth alwaies obedience in euery particuler statute, and bindeth the subiectes to obey the same, and neuer doubteth of the subiectes obedience, so long as he obserueth euery law, and behaueth him selfe orderly in the common welth: and hauing once accepted the Prince for his superiour, and professed his obedience vnto him, followeth his direction to all ciuill vertues. But that a law should be made, whose end should be onely obedience, without any other reason of goodnes, or the breach of w<sup>h</sup> should be onely a contempt, without the transgression of some other vertue, of right and equity towards the common welth: I confesse my ignorance and that I may be deceiued: yet I neuer either heard or read in any age or in any author. Yea in the holy religious estates where obedience is vowed, the superiour alwaies commaundeth according to the rule professed, which is for to guide the subiectes to all particuler vertues, and to mortifie the worldly man, not ridiculously intending bare obedience and nothing else. obedience being practised in euery particuler commaundment.

Than Sir in your statute intituled An act to retaine the subiectes in their dew obedience, there must needs be intended some other vertue besides obedience. For is not the wholle lawe sufficient to shew obidience? or if there were any doubt of acknowledged-

knowledging that Superiour by whom law is administered, were not othes of fidelity and homage the ordinary and accustomed way to acknowledg the same? or is in this onely act obedience to bee shewed and in none else? in no place but in the Church? in no maner but by ioyning with hereticks in their seruice? where are so many other lawes of eating offlesh, & of other actions either comanded or forbidden, which we know how litle these great exacters of obedience doe esteeme? So may you euidently see that it is not obedience only pretended, but some other end, some other reason of that which is proportionable vnto that marke which they shoote at, which if you can deuise any other then religion, conformity in their superstition, contempt of Catholicke vnity: I pray you impart your conceite vnto me. I my selfe can see nothing else. wherof I doe inferre that by such pretended obedience, this act is made worse then it was before. For a precept, law, or commandment prescribeth a matter to that vertue which it intendeth, of which it was not a necessary matter before. as the commandment of not eating flesh vpon a fasting day, was not a matter of fasting necessary before the law. for why, one might haue before fasted better with one bitte of flesh, than with a dainty dinner of diuerse dishes of fishe. but after the law it is a necessary obseruance, and matter prescribed vnto fasting. So in like maner, although to goe to the Church before with hereticks had not bene (as alwaies it was) an act of religion: now being commaunded by the law, as an act of religion, (for that is the intent of the law,

The pretense of obedience maketh this actiō worse than before

&



Obedience  
is no excuse  
but whan  
the matter  
thereof is  
first proued  
lawfull.

Amb l. 5. ep  
33. ad Mar-  
cellinam.

Ibid.

S Ambrose  
his obedi-  
ence to the  
Emperour.

& manifestly pretended in the one or other statute of going to the Church) it is only a simple act of obedience: but an act of obedience in such a matter principally intended, as is the profession of a false religion. For euery religious act applied vnto a false god, or a false kind of worship, or a false Society of worshippers, is an expresse protestation of the same false worship or vnlawfull fellowshippe. So should you first haue proued this action to be lawfull in it selfe, and then you might haue inferred that your obedience had bene lawfull. and you should also haue shewed some end in this law ouer and besides bare obedience, other then the end of religion: which surely must needes be yeelded to be the very end and obiect of the law. And this, long experience hath shewed in the Church of God: that when temporall Princes must be obeyed in Churches: there is farther daunger in it then I list now to speake.

But you shall see an example of Christian obedience. When the Emperour was at greater strife with S. Ambrose the holy B. of Millan about the deliuering certaine Churches in the city of Millan vnto the Arrians (as alwaies before this fearefull & abiect age, Catholikes wold neuer be found amongst heretickes in Churches: S. Ambrose answered the Emperour in this maner. Trouble not thy selfe, O Emperour, that thou maiest thinke that thou hast any emperiall authority ouer diuine thinges. To the Emperour, Pallaces appertaine: to the Bishop, the Churches. To thee, is committed the righte ouer the publicke & not ouer the sacred walles. ¶ And when the same Saint was threat-  
ned

ned with death for the same cause by Calligonus the Emperours Eunuch, euen in the Church: God permitte (saith he) that thou doe that which thou threatnest. for I will suffer that which becommeth a Bishop; thou shalt doe that which becommeth an Eunuch ¶ In which controuersie the souldiers sent word as saith S. Ambrose, vnto the Emperour, that if he would come abroad he mighte with good leaue. But that they would waite vpon him, if they saw him agree with Catholickes: otherwise they would passe vnto that companie which Ambrose should gather. Such accounte ought Christians to make of auoiding hereticall synagogues. I will conclude therefore this matter of obedience with one shorte but inuincible reason. You will haue it lawfull for obedience to goe to the Church. Than say I in this maner. Whatsoever is lawfull to be donne, that being by a Superiour commaunded, is a mortall sinne to transgresse, or to omitte. But (as you defend) it is lawfull to goe to the Church for obedience: therefore it is a mortall sinne not to goe to the Church, when it is so commanded. See I pray you how many Preistes, Martyrs, men, woemen, and children, you condemne to hell: whilest you seeke to maintaine your owne dangerouse & willfull estate.

## §. 10.

Now let vs proceed vnto your feare, which you make as one reason amongst the rest, but in deede is the wholl cause of your forsaking God. Because you haue not perfectly learned his lesson which said I will teach you whom you shall feare. Feare

D

him,

Trew Catholicke Christians were than Recusants,

An inuincible reason, that it is not lawfull to goe to the Church for obedience.

The 9. objection of Feare.



him, which when he hath killed the body, hath power to sende both bodye and soule into Hell fier: yea verely I say vnto you feare him. You saye therfore that you doe as you doe, for feare, and not voluntarily. But nothing is a sinne which is not donne voluntarily: Therefore in your action is no sinne at all. Where if you had said thus: that you doe what you do not voluntarily: but nothing not voluntarily donne is a sinne: therfore what you doe is no sinne: then had your argument bene good but your Maior false: for I would then say you did voluntarily what you did. But now in your first proposition, where you say that you doe a thing for feare and yet not voluntarily: you include two thinges most repugnant in them selues. For it is impossible that a thing be donne onely for feare and not voluntarily. And in this point we must begge helpe of heathen Philosophers. For so hath feare darckened our countreis vnderstanding, that the very principles of all morall actions and of goodnes or badnes in our doinges are called into question. For what I pray you? if for feare of losing your owne life, you vniustly take away an others, because of that feare, haue you not sinned? If you haue sinned, then haue you voluntarilye donne it. For \* a sinne is not a sinne except it be voluntary. If I O S E P H for feare of his Ladies slaunder had satisfied her will: had he donne against his owne? Had y three childrē done against their owne will, if they had for feare sacrificed or donne worship to the Idoll? And your selfe shall be iudge. When you goe to the Church doe you goe against your will? doth any man cary you? or doe

Whatsoe.  
uer is done  
for feare is  
voluntary.

\*Aug l. 3 de  
lib. arb. c. 17  
& 18. et lib.  
de vera rel  
c. 14. lib. 1.  
retract. c. 13

doe you cary your selfe in such maner, because of your feare, that you might not stay your selfe at home? Surely if feare be so mighty a Passion, that it taketh away the free gouernment of a mans wil, and not onely threatneth, but inferreth violence to the outward members: in vaine did our Sauour exhorte vs not to feare the world, in vaine did he with his heauenly instructions animate his Disciples against incounters whatsoeuer of the aduersaries of his holy truth. But let vs decide this question out of Philosophy. In a reasonable creature therefore nothing taketh away the nature of voluntary, but constraint. Now coaction or constraint alwaies proceedeth of an extrinsecall cause, vsing our members contrary vnto our owne will or desire. For as in a stone it is violence to be throwen ypwarde, because it is contrary to the nature of the stone which would goe downward of it selfe, and proceedeth from an externall cause which is said violently to moue the stone: So in a reasonable creature which hath to gouerne it selfe by reason, and knowledge, whatsoeuer is contrary to the inclination and propension of the will receiued by the same knowledge: is violent and properly called constraint, and cannot be any way vsed but by an externall cause. For whensoever the will it selfe agreeth vnto a thing for whatsoeuer respect, than is the action voluntary, because it proceedeth from the will. Yea God himselfe although he may moue the will of a man (for \* the Kinges hart is in the hand of God, and whither it pleaseth him, he will incline it) yet doth he not violence the will at all, but sweetly draweth it and allureth it: For if

Onely violence  
taketh away volun-  
tary.

The will  
cannot be  
constrained

\*Pro. 21

Aug. Tract.  
26. in Ioan.



Chrysoft.  
ho.9.in  
Ioan.

he drew the will against the will: now a will were not a will. Most certaine then it is that the will it selfe cannot be constrained, because it is a will, and no way subiect vnto an externall mouer.

The out-  
warde  
members of  
man may  
be constrain-  
ed, but  
not by the  
will.

\*1.3.Eth.c.1

D.Tho.1.2.  
q.6.ar.5ad 2

Now the outwarde powers of man may no doubt be subiect vnto an outward strength, and moued against the will. For as Aristotle defineth \*that is violence or constraint, whose beginning is without the thing, the thing it selfe applying no endeouour therunto. But certainly we know that a mans hand, or foote, or any other parte what-focuer, yea the wholle body may be moued by an externall cause or beginning; the hand, foote, or body, beeing not applyed therunto by the will, which is mistresse of the wholle. And when this happeneth: then doe we say that action to haue bene donne violently and constrainedly. You goe therfore to the Church, if you go carried by force, pulled, drawne, finally so that your selfe apply not your members therunto: then was this a violent action against your will, and you haue not sinned. But if your selfe once moue your members there- unto, yea if you giue an inward consent to be so violented: although it be for feare of losse of goods and liuinges: although there stand a gallowes of purpose erected for you: although the Beadle of Bridewell come behinde you with his staffe, scarcely and barbarously threatning you: than haue you moued your selfe, the beginning of your action is within your selfe, if not the first motiue, which is outward daunger: yet the immediate beginning and naturall cause therof: you apply somewhat of your owne, which cannot be but from the will: ther-

therefore is your action voluntary. For this cause doe both Philosophers and Diuines conclude, that what is donne of feare, is alwaies simply and absolutely voluntary. For although in other times or with other circumstances none would consent vnto that which he doth for feare: yet with those condicions being present, he doth absolutely yeeld vnto the same. Wherefore concludeth S. Thomas, that wheras euery thing is properly said to be such as it actually is, not as it may be apprehended: that is absolutely voluntary which is donne and consented vnto for the present fearfull condition which it hath annexed, although as it is imagined and apprehended without the same condition it would be reiected. He therefore which by constraint is violented, doth nothing, but onely suffereth: he which is moued for feare, because he doth somewhat himselfe, is not violented or constrained: but the particuler circumstances considered, doth voluntarily what-soeuer hee doth: although without those conditions it were vnuoluntary. The humane lawes of diuerse countreies for that power which the common wealth hath ouer our ciuill actions, doe commonly disanull those contractes which are made for feare: yet cannot all the lawes of the worlde bring to passe but these contractes must be voluntary albeit the lawe for to punish the iniurious person doth make them void. neither can feare or any authority make such contract in him which is iniured to be no sinne, if it were of it selfe a sinne to make it. You therefore may resolue your selfe that your going to the Church is voluntary. And because euery acti-



on voluntary in a matter which of it selfe is a mortall sinne, deserueth euerlasting damnation, although it be donne for feare: acknowledge your sinne, that you may the sooner obtaine remission. And for all this will I vtter somewhat more in this point, that you may see I conceale nothing which may stand for you. that if this action of going to the Church with heretickes were onely forbidden by positiue lawes of the Church: than when there were no scandall it were lawfull to vse it: the Church like a most kinde mother neuer intending to bind vnto so great incōueniences as in our country by y<sup>e</sup> omission of the same action may ensue. But this to be no such action as onely humane lawes doe reprocue; shall be proued belowe. it is sufficient now to haue shewed, that onely feare cannot make it voluntary, and consequently not iustifie it, if it be euill.

## §. II.

The 10. objection of a good intention.

This reason serueth for the defence of all vice.

But your reason following of your good intention either to pray Catholickly, or to saue your wife and children and goodes or landes, is moste friuolous. The end say you is that which maketh the action either good or badde: But my end is good: therfore the action also is not vnlawfull. Wherin I maruaile no more that you are become a new patrone of going to the Church: for you haue taken vpon you the defence & maintenance of all other wickednes. Teach I pray you the murderer, to haue an intention of shewing his manhoode: the theefe, to desire riches, that he may liue in his ould age honestly and truly in the common welth: the adulterer to procure amity and friend.

friendshippe in his neighboures samely: and then may you vpon such intentions, I will not say dispense with them, that they may seriously applye their trades: but persuaade them that which they doe to be sound and perfect vertue. There be therefore two kindes of endes, and likewise two sortes of intentions in our actions. The first is an intrinsecall end, which is the very obiect and motiue which the will desireth: and that act of the will, by which we desire to obtaine that end, is properly called our intention. Two kinds of intention.

There is an other end extrinsecall vnto the acte and not alwaies pretended, when we doe not onely desire that which is the immediate motiue of our desire, but referring that to a farther purpose, desire withall to obtaine the same. and this is also a kind of intention: but extrinsecall and accidentary in our wholle action and is called a circumstance therof. An example of this you may haue in all actions. If a man determine to go to dinner: the very obiect, and motiue, and intrinsecall end of his desire, that is of his intention, is to dine. But if he referre this his dinner vnto obedience, or vnto the glory of God, for whom he intendeth to keepe and increase his corporall strength: these are extrinsecall endes or circumstances of the first intention or end: and his immediate intention being to dine, he referreth the same with a farther intention vnto those endes. Now this intrinsecall end which we spake of as it giueth the nature and forme vnto the inward action: so doth it also giue what goodnes or badnes is in it. For if that obiect or motiue be of the owne nature conformable vn-



A good action of it selfe may be corrupted by circumstances: but an euill action cannot be justified by good circumstances or intentions.

Dion. c. 4. de  
diu. nom.

to reason, than is it a good action or desire: If contrary; contrary: If indifferent, so that it hath in it selfe no certaine or determinate order vnto right reason: then is the action of the owne nature indifferent, neither good, nor badde. Yet doth not goodnes or badnes flow into an action onely by the nature of the immediate obiect or end of the same: but also by the extrinsecall end: yea by euery circumstance, and euery meanes taken for the obtaining of the same first end or obiect. So that although the action be good of it selfe or indifferent: yet if it be referred to a further end which is euill, or if any meanes vsed for the bringing to passe of the action it selfe be euill, or there wante any circumstance of time, place, maner, or measure necessary: than is the wholle action it selfe naught for some circumstance. Euen in like manner is the action it selfe naught, when it being vnlawfull is donne with all possible circumstances or intention of whatsoeuer farther good. For the generall ground both of Philosophers and Diuines cannot be infringed: that good is of the wholle & intiére cause: but the euill is of euery particuler defect. Hence is it therfore euident: first, that although your remote intentions in going to the Church haue neuer so great colour of piety: yet that which immediatlye you doe which is to goe to the Church is your intention also: And that you as well intend to goe to the Church, although for those extrinsecall endes: as hee which stealeth for to geue Almes intendeth to steale, and the dissolute woeman which killeth her Infant for feare of geuing scandall, intendeth the

the death therof. Secondly that the immediate action of going to the Church being euill, it cannot be iustified by any godly or lawfull circumstance. Euen as if it were good of it selfe, yet might it be made euill by an euill circumstance. For good requireth a perfect cause, & euill is that which wanteth any part of the cause. Euen as a man is not a perfect man except he haue all his members perfect: yet is he imperfect, if with all other good proportion, he doe but looke awry.

## §. 12.

As for your last reason, it is answered in one worde. The Churches are ours in ded. But the heretickes seruice and company is not ours. Euen as if there were Idolatry or any filthy crime there practised, you had no right vnto the Idolatry or other sinne, nor might be there present, for all your right to the Church. But if you haue right to the Church: why goe you thither at seruice time, or so that you may seeme to be at seruice? is it not sufficient at any other season? O Sir it is not the Church which draweth you, but the seruice. And if you knew that Churches prophaned by heretikes haue other maner of inhabitants in them then the holy Angells. you would not be very hasty for deuotion to go vnto them, euen when they be emptye. But you shall heare what S. Hillary saith of those which in his time wente to the Churches where heretickes were gathered, for loue vnto the Churches dedicated before vnto God.

Wickedly hath the loue of the walles possessed you, wickedly doe you reuerence the Church of God in houses and buildings: wickedly vnder these

The 11. objection of nature of Churches.

Greg. l. 3. dial. c. 30. Hereticall Churches are Devils lodgings.

Lib. cont. Auxent. circa. fin.



pretences doe you talke of peace. vnto me are more safe, the mountaines, lakes, prisons and donges. ¶ Where you may see a perfect example of our age, and how the most holy Fathers which haue liued in auncient times amongst heretickes, accounted no small matter theioyning themselues vnto their detestable company. For they alwaies esteemed it besides a fauouring and exterior protestation of their sectes, a most ready way vnto the wholle ouerthrow of true religion. For the heretickes haue alwaies endeoured with shew of piety, to darken true piety: and with maintaining some outward shewe of reuerend antiquitye, to blotte out of peoples memory the auncient truth it selfe. Such was the inuention of Idolatrous Hieroboam who made Israell to sinne,

The cause  
why here-  
tickes retain  
Churches.

3, Reg. 12.

Now saith he will the kingdome returne vnto the house of D A V I D, if this people doe ascend to doe sacrifice in the house of God in Hierusalem. ¶ And for this cause he deuised new Gods new Preistes, and prophane temples. Euen so is it with you. For least the people should haue desire to resort to the true house of God in spirituall Hierusalem: longing after Confession, after Masse after holy Catholicke Sermons, and the wholie vse of Catholicke rites and ceremonies: you are fedde with reuerend Churches, with gay painted words, and seruice in the vulgar tongue, not for any affection of piety, or inclination of vertue: (For who knoweth not how litle they seeke for piety, or desire for other respects to keepe Churches standing:) but only to nourish the dissention and maintaine the diuision of I S R A E L from I V D A; To this  
end

## THE DEFENCE OF SCHISME. 51

end doe they furnishe your Tables with such dishes, as are no more comparable with the Catholike dainties, than the Onions of Aegipt with the most delicate Manna of the Desert.

### §. 13.

Having now answered sufficiently (as I suppose) unto your obiections: (for other obiections which I must of force helpe you withall: I wil after bring forth:) there resteth the onely thing which I haue in this wholle discourse supposed and taken as certaine, in which in deed our wholle disputation doth principally consist: that is, to proue by necessary groundes, that to goe to the Church is an action of it selfe euill and iustificable for no circumstance at all. which I haue hitherto supposed not bringing any argumentes therof, other then by answering your obiections must needs be insinuated: because it was not my part in this Epistle to proue the truth but to disproue falshood. Yet least this letter of mine should fall into some handes of those who haue not seene such learned discourses as of this point heretofore haue bene sette forth: I will briefly set downe some few reasons amongst so many, wherby I may shew this action of going to hereticall seruice to be no indifferent action, or such as may be exercised without sinne: but wholly forbidden and vnlawfull of it selfe. which thing when I vndertake I know in how vncertaine and slippery a place I find my selfe. For although in my iudgement this matter may euidently be deduced out of Scriptures: yet are the scriptures wrested from our case to other senses. Although we may conclude it out of the examples of holy Fa-

thers

### THE SECOND PARTE.

Other obiections are answered in  
the progresse  
of this Treatise.

The reason  
of the difficulty which  
diuerse  
make in  
this question.



thers: yet are they interpreted of Idolatry and not of heresie, or of being present at Idolatrous sacrifices, not at hereticall seruice. Although we may alleage the grane example and seuerẽ discipline of the wholle Church, euen since Christ his time, in all ages forbidding communication with heretiks: yet are we answered that those were perfect times, in which as all maner of vertues, so all maner of seuerity did also flourish; I know not what prerogatiue being attributed to our age. Wherefore although this were a matter fitte to be discussed out of Scriptures, Fathers, & practise of Gods Church: yet will we referre the large allegations therof vnto other bookes, the learning and knowledge whereof we are not able to reach vnto: Onely touching therof so much as we shall thinke necessary to fortifie and confirme those reasons, which out of the lawe of nature & of God we will bring to inferre our purpose. But first we must agree what wee meane by going vnto the Church.

## §. 14.

What is  
ment by go-  
ing to the  
Church.

The materi-  
all of euery  
action may  
be indiffe-  
rent.

First therefore by going to Church with heretickes, we meane not that materiall action of going to that materiall place where heretickes haue their seruice. For in this respect such action is indifferent. Yea in any action in the worlde that which is materiall may be found at some time or other, and with some respect vnto reason which is the guide of all our actions; morally lawfull and good: though at other times and with other respectes it be vnlawfull. For if we take that which is materiall or naturall in murder, which is to be-  
teare a man of his life: as it is vnlawfull, when  
order

order of iustice wanteth: So is it lawfull when the same order is obserued. That also which is materiall in adultery or in thefte, may be found in true matrimony, or in a mans owne good altogether lawfull & commendable: And yet is there none **W**ill deny but that murder, adukery, thefte are of themselues vnlawfull. The reason hereof is, for that actions are not morally good or badde but by that conformity or deformitye which they haue with reason. Wherfore diuerse accidents and many varieties of respectes vnto reason belonging vnto one materiall acte: these are not now in respect of goodnes or badnes accidents, but belong vnto the very nature and forme of that acte, making different quallities either of goodnes or badnes: or in the one or the other diuerse degrees & kinds. For example: it is not a thing belonging vnto the naturall substance of the acte, whether the man **W** is killed deserue death, or no: whether it be ones owne wife, or no: whether the horse be mine, or an others. But in the morall forme and nature therof, that is in respect of that conueniency which our actions ought to haue with reason: these conditions import very much, and belong vnto the very substance and forme of goodnes or badnes. yea in the very same kinde of thefte, as it is not a circumstance but intrinsecall vnto the thing which is taken, that it is an other mans, when the will chooseth and intendeth the same: So the difference of place is not a circumstance but the very substance of the obiekt, in as much as it is morall, and maketh the action sacriledge when the will determineth to take from an holy place. And so may we  
discourse

The necessary conditions, of morall obiectes, are not circumstances but essentiall vnto the action.



discourse of other condicions of euery obiection of action. In like maner must we resolute of this action of going to the Church. For when we say that going to the Church with heretickes is vnlawfull in it selfe: we meane not that materiall action common to Catholicke and hereticke countreys: nor going to the Church with heretickes as it may be with other morall conditions which may giue it an other maner of conueniency or disagreeing vnto reason: but as it hath annexed such conditions as wee knowe are in our countrey, with the which the going being quallified: is of it selfe altogether vnlawfull. These conditions are, when one goeth for to be present at seruice: and so, that he may worthely seeme to go as others doe, with conformity in religion, or preiudice, or contempt of Catholicke faith and vnity: which in one worde we may well terme, an orderly going to hereticall seruice.

What conditions are those which make the going to heretickes seruice a morall action and of it selfe vnlawfull.

Some manner of going not reprehended

I  
Going with the Prince  
see §. 7.  
and §. 16.

#### §. 15.

Wherby we exclude those which goe to the Church for a temporall end of some particuler duty required by the Prince, not in respect of hereticall seruice, but of that which is due at other times and places. For such, so long as their seruice is knowne, and such action although indifferent in it selfe is not of them exacted in contempt of religion, or vsed by them to giue the world to vnderstand that they goe to the Church: or alleaged by them to proue that they be not recusantes: Such I say, are iudged by diuerse learned men not to goe to seruice as vnto seruice, neither to obey the Prince in respect of seruice, which neither the Prince in command-

commanding doth respect, nor they in going. all contrary vnto them, which only for obedience goe to the Church, where the end of the precept and of the going is seruice it selfe. But they are esteemed to vse that action as a duty common to all places, and no more intended in the Church than other where: And so all signification of conformity to be taken away; and this to be onely materially to go to the Church without that forme and morallity which otherwise it hath These I say I exclude. not meaning to sette downe my opinion therein, whether it be euill of it selfe so to go with the Prince: or if it be not, whether scandall may be separated from it or no: whether they may stay there after their particuler seruice is finished: whether ordinary attendance vpon the Princes person be such a sufficient cause or no: and such other like: w<sup>ch</sup> I will leave vnto more learned persons to discusse, and to such courtiers if there be any to ascertaine their consciences in, before they aduenture. This one thing am I assured of, that such persons are in conscience bound to leaue the court if they may without manifest daunger of incurring the Princes disgrace, not in respect of their recusancy (for that they must willingly susteine) but in respect of their want of that temporall duty which by reason of their calling or the Princes fauour is expected from them.

We exclude also those which by chance or of purpose, not for dissimulation, but some other necessary end, go through the Church, without any shewe of reuerence at all: for there wanteth the aforesaide conditions.

Going for  
obedience  
see §. 9.

2  
Going  
through  
Church.

Also



3  
Going to  
Masse with  
an hereticke  
in a catho-  
licke  
Church.

4  
Hearing a  
secrett here-  
tickes ser-  
mon.

5  
Disturbers.

6  
Curious  
beholders  
in an indif-  
ferent citty.

See §. 36.  
n. 5.

7  
Presence at  
the here-  
tickes grace.

Also such as with heretickes go to Catholicke seruice, to a Catholicke company. For such goe not to heretickes seruice. Yet I say to a Catholicke company: for if the company were of heretickes gathered together as such: than although there were Masse: yet were this to go to heretickes seruice, as we saide aboue. The like I say if one went to heare an hereticke preach, whome he priuately knew to be an hereticke: if such an hereticke preached in a Catholicke company, because he is Pastour of the place, or thought by the Magistrates & people to be Catholike. For although this hearing the sermon may in other respectes be euill, as for daunger of infection: yet is not this formally to go to the Church with heretickes: the wholle companye beeing Catholicke, and the name of seruice, or Church being alwaies taken of the company to which such seruice is iudged to belong.

Such also are excluded, as are manifest disturbers or mockers of such seruice, and knowne only for such respecte to come thither, not that they may shew any liking or conformity at all.

Also those, which in a Catholicke or indifferent citty doe curiously enter to behold the maner and behauour of hereticall conuenticles, so that they shew no reuerence or religious and ceremonious presence.

Finally such as sitting at the table with heretickes are present at their grace, so that they aunswere not, or pray not with them, or it be not a formall seruice before sitting downe. For these are not at heretickes seruice, and the end of their coming is knowne to be to refresh their body: nei-  
ther

ther are they bound to withdraw their presence being altogether temporall. and the putting off their hatte is vnderstood either an acte of ciuility, others being bare: or an exterior signe of reuerence of his owne thankes geuing vnto God, which becometh euery Christian after meate.

## §. 16.

Vnlawfull  
going

We doe not yet exclude from the vnlawfulness of this action such as although they go not to the Church yet haue seruice at home, either by a minister or without. For it is not the Church but the seruice and profession of conformity which is reprobued: which alwaies is vnderstood whan the forme of heretickes praier is obserued. Yet would I not condemne (neither trewlye allowe) those which without any minister gather all their house together to their priuate deuotions, or haue one of the samely, to rehearse in the name of all, some Catholicke praiers, not in an hereticall forme, although all the persons be not Catholicke: so that this be not donne for contempt, or with a shew of vnity in schisme or heresy. For this is not hereticall seruice: and without such preiudice of Catholicke vnity, one may pray with heretickes as with any other person in mortall sinne or excommunication. Nor we exclude those which going to the Church with the Prince (if such going be lawfull) alleage that going for a shew of conformity and of absolute going to the Church, when they are called into question. For as their going cannot be iustified, if it doe signifie conformity in religion: So if they say that it was vsed for the same conformity: it must needes be an vnlawfull dissimulation:

Service at  
home.

2  
Going with  
the Prince  
& denying  
themselves  
to be Recusants.

E

For



3  
Making  
others to  
thinke that  
they go.

4  
Saying that  
they haue  
gone or wil  
go.

5  
Going for  
obedience.  
See §.9.

See §.7. and  
§.5.

6  
Going with  
out inten-  
ding to pro-  
fesse religiō.

For in those actions which signifie religion, it is all one to do the and to say they were done. And therefore those w<sup>h</sup> any way giue others to vnderstand that they go to the Church, geuing probable cause of such estimation themselves, are no way to be excused: although they may, geuing no sufficient cause permitte that others say or thinke what they list. The like of those which say that they haue bene at the heretickes seruice, or that they will go. For such speeches imply conformity in religion, and are so commonly vnderstood. Hitherto appertaine those, which going to the Church, say they go for obedience. For such obedience is but an extrinsecall motiue or end: the very forme of such action being to go to Church, & principally intended in the commandement as we haue said aboue. And therefore by the commandement the significatiō of religion, or contempt of the Church is not taken away, but rather increased. And the like is not in going to the Church for some particular seruice of temporall duety vnto the Prince. For here the going to the Church is not formally respected, but only in as much as it happeneth that a mere temporall seruice is to be vsed in the Church as well as in other places. Euen as if it should happen that the Prince in some extremity of corporall disease, would for particuler deuotion go to the Church: and necessity shoulde require that the Phisition, Nurse, or Apothecary should their attend for their ordinary seruices.

Neither are they excused which say they go to the Church, yet not intending any signification in religion. for this action of it selfe signifying religion,

ON, when for some particuler circumstance, the signification it selfe is not taken away, as in the cases aforesaid: It is much alike as if a man hanging vpp an Iuyce garland at his dore as though he had wine to sell: should answere such as offer to buy wine, that although there be a garland hanged vp: yet he had no such meaning as to shew that he had wine: or if a man should with very angry and fierce countenance call some person of high dignity euen before his face, by all maner of opprobrious names: and being conuented for the same, should say he ment not as he said. For although God himselfe in this action of going to y<sup>e</sup> Church knoweth very well our meaning: yet doth it signify vnto men as it ordinarily doth at other times, and by others. And rather men may doubt of the true meaning of his protestation if he make any, then of his outward action: And whether his protestation be sincere or no: certaine it is y<sup>e</sup> there is in the action, all signification sette apart, at such time & place a very great contempt of religion, and of that person to whose dishonour the signification wold tend that is of God himselfe. For who doubteth but that if one should cōtumeliously name his Prince before his face, although both the Prince & y<sup>e</sup> wholle court knew his meaning to be otherwise, yet if such opprobrious wordes were enforced by a forreine enemy for contempte of the Prince, such action would be deemed treason? Wherefore that this wholie matter may be perfectly conceived: Let vs imagine that vnto AVGVSTVS the Emperour came 4. seuerall persons: the first cōtumeliously, and also from his very harte, saith

Of a Protestation. see §.31. & §.35.

A very fitt example against Protestation.



AUGUSTVS is an vniust Prince. the second contumeliously also, although against his conscience, vseth the like speeches: yet doth he not seeke to make his conscience known vnto the Emperour, or vnto his courtiers being present. The third maketh in deed his mind open vnto his maiesty and court, that he thinketh not so vndoubtedly of him: yet contemptuously, either to please an aduersary of his, or else moued with greater feare of that aduersary than of the Emperour, he vttereth the very same. The fourth not after any of these maners, but sent by a very loiall subiect of the Emperours, bringeth him this relation: that a forreine Prince or Lord forgetting his alleageance or duety, hath publikely said of his Emperiall maiesty: AUGUSTVS is an vniust Prince. Most euident it is, that the three first hath formally vsed and most traitterously the aforesaid wordes. but the last only materially & without any crime at all. Now to apply this example vnto our purpose: there are three kind of men which wickedly and traitterously vnto God and his Church go to hereticall seruice. The first is the hereticke himselfe: who in this action both signifieth & inwardly meaneth a false religion. The second is the dissembling scismaticke, who signifieth it, and yet in his hart thincketh it not. The third is the same fearfull schismaticke who protesteth that he meaneth not to shew liking of a false religion, yet neither can his protestation be knowne to all which see his facte: and perhapps also he is not beleued in the same, whereas he may aswell lye in his wordes as in his action: and yet (although he obtained so much that he might

might be beleueed) cannot he excuse himselfe from contempt and derogation vnto Catholicke truth. The fourth onely vseth the action materially, without any signification of falshood or contempt of truth at all, as are those whom we haue excused before. For as in wordes, which are principally instituted for to represent the meaning of the hart, there may be the materiall sound of them, without the signification, which is the forme therof as when one repeateth the wordes of an other; although they were blasphemous: So, and much more may there be in actions or outward signes, which are not ordinarily so determined to signify, as wordes. So may a man cary an Iuy bush vpon his backe, home for the fire, & neuer be thought to pretend selling of wine: And a comedy plaier counterfeite Idolatry before an Idoll, without any formall or sinfull meaning therof.

Bannes. 2. 2.

Neither for all this is going to the seruice of heretickes, not euill in it selfe: For we speake of going to their seruice formally, that is when there is annexed vnto the materiall therof a signification, contempt, or preiudice of religion.

7  
All kind of  
dissimulation  
in this  
point.

Finally, hereby it appeareth that wee exclude not any from the sinfulness of the deed, who any way giue shew, or vse any kind of dissimulation in these weighty matters. Such are those which go, but pray not there: or pray by them selues: those which by their owne procuring or consent, are put in the booke of communicants, or of married folkes, or of such like. Such as gette licence from the Arches to be married where they will: Such as send their children to be christened by ministers,



\* c Filij De  
Hareticis in  
Sexto.

or say that the minister christened them: woemen which cause the minister to come to their house with his booke and surples, as though he should Church them: those which receiue comfort of ministers at their death, or in sicknes: for those \* are adiudged by the Canons of the Church euen heretickes, and so their goods confiscate after their death: those which go with coarces to Burialls, if they withdraw not them selues when seruice of the Buriall beginneth: nor such as to saue them selues from the danger of the law, cause a Catholicke Priest to go into the Church to preach, therby to make their neighbours to say or thinke that they go to the Church: yea and without such intent, if they go so that they seeme to go to hereticall seruice: nor those which are married by a Catholicke Priest with the communion booke, or otherwise, that it may seeme they be married conformably: those which hauing secrett Pewes or closettes looking into the Church, cause some other to go thither, that them selues may be deemed present: or those w<sup>h</sup> cause theselues to be caried to the church: for al such haue not lied to mē but \* vnto god. And although we are not bound alwaies to confesse our religion, yet are we bound neuer to deny it, or to giue probable occasion to others so to esteeme of vs. although without such occasion geuen wee may permitte them to thinke what they list.

\* Act. 5.

Whether  
this doctrine  
be scrupu-  
lous.

\* Mat. 7.

§. 17.

Neither let any man marueile at these manifold downe falls into sinne, or esteeme vs to scrupulous, or the way of saluation to strait. For this is that straitnes of the gate \* which leadeth vnto life: this is the

is the combate betweene the world and Christ,\* \*Io. 16.  
 neuer agreeing in one: this is that \* vnspotted law \*Psal. 18.  
 of God, which notwithstanding conuerteth soules,  
 and maketh them despising the delightes of the  
 flesh, yea & the extreme vsages of the world, only  
 cleaue vnto Christ: and (that which is a most hap-  
 py thing) to remaine \*with him in his tribulations,  
 in the least iote not swaruing from his holy will.  
 Maruaile not though hereticks dissemble amongst  
 Catholikes, though they shew no difficulty of ma-  
 king al demonstratiō of feined piety, contrary vnto  
 their owne consciences, whilest they receiue our  
 Sacramentes, professe our doctrine, and seeme to  
 detest all heresies: They want together with true  
 religion all constant professiō of that which they e-  
 steeme for truth. Treacheries. dissimulations, false  
 worshippings, dublenesse, deceite, and all man-  
 ner of fallacy, is farre from those hartes which em-  
 brace Christian verety. One remedy there is which  
 may deliuer you from this precisenes. Be at vtter  
 defiance with Schisme and Heresie: Lett all the  
 worlde vnderstand, that in the least dangerouse  
 point you will take the secure part, and no way  
 shrink from your duety towards God: than shall  
 you certainly auoide the diuerse snares of consci-  
 ence, with which you may otherwise be entang-  
 led, and perhaps be left in more setled quiet in the  
 world, which ordinarily molesteth them moste,  
 which most seeke to flatter it. This assure your  
 selfe of, that as you cannot too soone flye from  
 places suspected of pestilence: So cannot you be  
 too curiouse of shūning whatsoeuer hath the least  
 fauour of schisme and heresie.

Luc. 22.

An easie  
 way to a-  
 uoid all scrup-  
 les herein



A rule to  
know how  
farre we  
may go in  
this pointe.

And least you may for want of a right perswasion of your duety, doe amisse: compare alwaies the case of going to the Church, vnto the receiuing the comunion, and doing sacrifice, or being present at sacrifice vnto Idolls. And what you may doe, or say you haue donge, or will doe, or what you may dissemble in one, you may in the other. For I will shew hereafter, that although there be degrees amongst them, yet there is sinne committed in them all alike.

§. 18.

The booke  
of Schisme.

The reasons  
of refusall.

The conso-  
latory letter.

Hauiug than hitherto declared our full meaning in this question, and whome we exclude or include therein: Let vs beginne to handle the matter, scholastically as I said before: as for fruitfull examples of auncient ages, and pithy sentences of the doctours of the Church, and deuout conceites and exhortations vnto that which is necessary in so weighty a pointe of Christian religion: I leaue the vnto the three bookes, which learnedly, deuoutly, and largely intreate therof in our owne tongue. My purpose is onely to presse you with sound argumentes, and so to inclose you within the bandes of most firme reason, that you shall neither escape my handes, nor being once in them be wrested from me.

We must therefore out of the sure and stedfast groundes of sound Diuinity, proue that the vsuall going vnto the Church with heretickes in England, is altogithr of it selfe vnlawfull: hauing annexed vnto it a signification of false religion, a deniall, contempt, dishonour, and preiudice of the truth which doe geue the forme and nature vnto such

such going, and so make it that by no accident or circumstance in the world it may be iustified. This will we deduce out of the nature and quality of five principall vertues necessarily appertaining vnto Christian duety.

§. 19.

The first of these vertues, is an exteriour confession of faith: to which euery Christian is bound in two sortes. For first there is an affirmatiue precept, which commandeth vs to confesse our faith, and shew outwardly that which we beleue. and to this are we bound, sometimes in respect of other vertues, sometimes in respect of faith it selfe. In respect of other vertues: as of religion, which is a vertue to which it belongeth to yeeld honour vnto God: not onely with the mind esteeming him our cheife Lorde and finall end, and submitting our selues vnto him as the soueraigne ruler of our soules: but also with our body \* and exteriour actions (wheras wee consist as well of bodye as of soule) exhibiting vnto him outward reuerence in praier, thanksgeuing: sacraments and ceremonies of religion. Which exteriour actions alwaies being a profession of faith, it is a cleare case, that sometimes in respect of religion we are bound to this exteriour acte of faith, which we call confession of faith. And this bond in respect of religion taketh place, so ofte as the holy Church bindeth vs vnto any acte of religion, as of hearing Masse, confession, receiuing, baptisme, extreeme vnction or other such like, or when there may happen any necessity, either of our neighbour, or of our selues, or of the honor of God, or singuler comon profit.

Euery Christian is bound to professe his faith at some times.

Damasc. l. 4  
c. 13.



A man is bound to professe his faith for y charity towards his neighbour.

Christening of children a great bond.

\*Commonly against the 9. Injunctions such are now troubled by the spirituality.  
\*30. q. 1. c. Ad limina.

To this confession we are also bound sometimes in respect of charity towards our neighbour. As when this is a necessary remedy to hinder the peruersion of others in faith and religion, or any great scandall in this behalfe. As we reade of diuerse Saintes, who seing Christians in torments ready to relent, comforting them with holsome and necessary counsell: haue them selues confessed their owne faith, and together with charity towards their neighbour shewed their faith towards God, for which they haue bene rewarded euen with Martyrdome.

And here can I not conceale a thing as necessary for the good of my countrey, as any other thing without which we cannot be saued. It happeneth not seldome that in childbirth the litle Infant is in manifest danger of death. The midwife and others assisting either for ignorance, malice or for feare of the instrumentes\* of the Diuell, which seeketh to take away that onely remedy of saluation which our poore & most miserable countrey hath retained: doth not care to Christen the same. Now whatsoeuer other man or woeman there present yea the \* father or mother in such necessity, is bound although manifest death woulde ensue: vnder paine of mortall sinne, that is of eternall damnation if they repent not, to Christen or cause to be christened the aforesaide Infant. wherby it happeneth that in such fact they confesse this most certaine point of Catholicke verety, that no Infant can be saued without Baptisme. And in this bond are included schismatikes & heretickes themselues: who hauing this beliefe, are also bound to shew  
the

the same in like necessities.

Some other may be bound hereunto by reason of Iustice, as those which are by office appointed to teach others. For such are bound euen with perill of their owne death to instruct their flocke, so therewithall vttering their owne beliefe.

But in respect of the very vertue of Faith it selfe this outward confession is necessary. first, whan any man by concealing and not confessing his faith, should be thought to deny the same. Secondly, in Baptisme, where an open profession therof is made. Thirdly, when generally the faith were in greate hazard or perill of subuersion. Saint THOMAS intreating of this matter geueth this rule of the obligation of this precept, saying: That a man is bound vnto the exterior confession of his faith, whan by the omission therof there should be withdrawen dew honour from God, or profit to our neighbour: as saith he, if any man being demaunded of his faith, shoulde holde his peace, and therby it should be thought either that he had not faith, or that the Catholicke faith were not trew, or others by his silence should be auerted from the faith: for in such cases the confession of our faith is of necessity to saluation. Thus Saint THOMAS. The ground of this doctrine hitherto sett downe, is the infallible rule of S. PAVL, *Whan is a man ordinarily bound to shew his faith.* 2.2.q.3.ar.2

Whan is a man ordinarily bound to shew his faith.

2.2.q.3.ar.2

Ro.10.

hart it is beleeued vnto iustice, but with mouth confession is made vnto saluation.

But of this kind of affirmatiue precept we needed not here to intreate, saue that partly for the necessity therof in our countrey I thought it charitable not to omitt to saye thus much: Partly also I

thinke



thinke it profitable for the better vnderstanding of that which shall follow: But most of all for that I desire to engraft in euery ones mind a great conceit of the excellency of faith, & what account we should make of the confession therof.

§. 20.

A man is alwaies bound not to deny his faith.

Now there is concerning this very same point of confession of faith, a kind of negative precept, forbidding vs euer to deny either in word or deed our faith. For so is there in all affirmatiue precepts included also a negative. As in the precepts of louing God and honouring our Parents which are affirmatiue, there is implied a negative precept of not hating God, or dishonouring our Parents. And as the affirmatiue precepts doe not bind vs at all instances to fulfill them: So doe the negative at euery moment bind vs not to breake them. For at no season may a man steale, wherby he shoulde transgresse a negative precept: And yet at all seasons is not a man bound to pray, to fast, to geue almes, to honour his father, which are affirmatiue commaundements, but in time and place convenient. This precept therfore of neuer denyng our faith, alwaies bindeth vnto mortal sinne. For who denieth Christ, shall be denied by him: who is ashamed of Christ; of him also will Christ be ashamed: and this was the sinne of S. PETER for which he wept so bitterly: For he neuer lost his inward faith as S. Augustine and others doe affirme but only sinned against y<sup>e</sup> exteriour confession therof, as we may manifestly gather by the promise of Christ that his faith should not faile. Against this precept may a man sinne not onely in worde, by saying

Mat. 10.  
Luc. 9  
2. Tim. 2.  
Mat. 26.  
Aug. l. cont.  
mend c 6.  
Theophil.  
in Luc. 12.  
Leo. ser. 9 de  
Pass. Do.

saying that he knoweth not whether any one point of faith be trew or false: by offering to conferre with heretickes as to be instructed by them., so going from the schoole of his master Christ, and of his mistres the trew Church: by saying he is a Turke or Protestant, or no Christian or Catholike: or by vsing such wordes as may make others to conceiue, that he is no Christian or Catholike, at such time as he is asked, although the wordes of them selues be indifferent: But also in facte, or in any signe which sheweth that which in wordes might be falsly or vnlawfully vttered. This doth S. Hierome teach. neither must we thinke, saith he, that in the day of iudgement those onely shall be denied by the sonne of God, which in Martyrdome haue denied Christ: but all those also by whose worke, or speach, or thought, Christ being denied, denieth: or being confessed, confesseth. ¶ And Saint Ambrose not onely in false wordes, but also in dissembled workes a lye is found. ¶ And euen as the inwarde dissenting from trew faith is either inward infidelity, Apostasy, or heresie: so the outward shew of a false faith, or denying the trew faith, is called exteriour infidelity, or exterior heresy and apostasy. And so were alwaies those which had outwardly donne any acte of infidelity in the primatiue Church thought by all Fathers to haue denied their faith.

## §. 21.

Than out of this wholle most certaine discourse will we thus frame our argument. The being present with heretickes at their seruice in such outward shew, as is nothing diuerse from

A man may deny his faith by deeds aswel as by words Admitting of conferēce

in ep. ad Tit c. 1

Ser. de Abraham.

Exteriour. heresy.

Cypr l. 2. ep. 7.

Going to heretickes seruice is exteriour heresy.



from the heretickes them selues: is an exteriour acte of heresy, and consequently a profession of heresy, and deniall of Catholicke religion.

Most manifest therefore is it, that such presence is of it selfe vnlawfull, and a mortall sinne.

But lett vs proue our Antecedent. Such presence is a ceremonious and religious acte, applyed vnto a false congregation and religion. But euery ceremony is an exteriour acte or profession of that faith and religion to which it is applied: therefore is such presence a profession of Protestants religion.

Going to y<sup>e</sup>  
Church is a  
ceremony.  
L. 10. ciu.  
c. 6.

1  
It signifieth  
a society of  
Godlines.

Psal. 25.

That such presence is a ceremonious and religious acte, S. Augustine shall witnesse. who expressly teacheth that whatsoever worke is donne, that with holy society wee may cleaue vnto God, is a kind of sacrifice: which truly cannot be without a religious ceremony. And what I pray you is the end of coming together in Churches in all mens opinion, but for to cleaue vnto God with holy society? than must the coming thither of necessity be a ceremony. And of what religion or society but of DATHAN and ABYRON, of such as DAVID did detest, whan hee saied I hate the Church of the malignant, and with the wicked will I not sitt? therefore in this ceremony is implied a profession of heresy. Neither is it sufficient to say that your meaning is not to make any such profession, but onely to go after a prophane sorte: or to vse a lawfull ceremony of your owne religion: for that is the meaning of wordes and signes and actions, which either their own nature or the common vse of men hath imposed, not that w<sup>th</sup> your selfe

selfe would intend: neither can you by this word (Mountaine) make others to vnderstand water; nor by (Fier) an house: nor by a (horse) a man: although you would frame vnto your selfe neuer so many CHIMERAS and false imaginations of the same in your braine.

Besides the being present at Catholicke seruice is a ceremony of Catholicke religion: Therefore the being present at heretickes seruice is a ceremony of heresy.

Moreouer S. Augustine teacheth that no religion can be begonne or maintained without ceremonies: therefore cannot we shew our religion to God without the same. But wherein doth our religion shew it selfe so much as in going to the Church on the holy daies, wherein consisteth the very fulfilling of the 3. cōmandement? therefore is this a ceremony of our religion.

Further also. the Church in the cōmaundement of the keeping of holy daies, which no doubt is a ceremony of Christian religion, doth prescribe vnto vs the maner therof, and bindeth vs to no other obseruance than to be peesent at Masse: at the w<sup>e</sup> Diuine Sacrifice whosoever is present, although without any attention or deuotion which is dew: yet hath he donne an exteriour act of religion commaunded: yet sinned for want of the inward deuotion which he should haue ioined thereunto. But the same is found in the presence at hereticall seruice. Therefore is such presence ceremonious and religious: Neither can you excuse your selfe with saying that you are not attentiuely and deuoutely present, because there wanteth your goodwill and affection

2  
Presence at  
Catholicke  
seruice is ce-  
remonious.

3  
A principall  
signe of re-  
ligion.  
l. 19. cont.  
Faust. c. 11

4  
Holy daies  
are obser-  
ued especi-  
ally by go-  
ing to the  
Church.



Inward and  
outward  
actes of reli-  
gion.

5  
Compari-  
son with  
other kind  
of ceremo-  
nies.

Ceremonies  
of places  
lesse indiffe-  
rent than  
others  
2.2.q-85.  
ar.3.

affection: For there is an inward acte of religion as I touched before and an outward, and sometimes the one and the other ioined together. Now this is an exteriour action of religion although it want the inward forme: and that is the thing we purposed to proue that it is an outward acte of religion

Againe: in all sortes of religion there be diuerse kindes of ceremonies. Some doe consist in hallowed things as Water, Oyle, Ashes, Palmes, Vestimentes. Other in time, as in Holy daies, Vigils Fastings, Lent or such like. And in like maner doth there some ceremonies consist in places: as in Churches, Churchyardes, Chappells. Others are found in diuerse obseruances, as we see were kepte in theould lawe of MOYSES. now to vse the other ceremonies is alwaies a signe of that religion vnto which they belong as the keeping of Saturday, of IVD A I S M E: the eating of swines flesh, of G E N T I L I S M E: the abstaining from certain meates, of M A N I C H I S M E: the keeping of the Catholicke Fastes and daies, of some kind of affection to Catholicke religion: And why I pray you shall not the place being ceremonious, with the ceremonious action vsed therein, and the ceremonious time withall, of the Sondag, or holy day, be a signe of religion, of that religion I say which vseth the same, and commandeth the same, and which there as a distinct common welth from all others is gathered together? And this reason in ceremonious places, hath more force than in any other sortes of ceremonies. For as the Diuines doe excellently teach, Religion being a verrew which exhibiteth

exhibiteth honour and reuerence vnto God, sometimes it happeneth that this vertew commaundeth vnto other vertues & ordaineth their actes to Gods honour: As is to fast, not onely for the punishment of the body, but also for the honor of God, to geue almes, to pay debtes, to visitt Pupills and widdowes for Gods honour and such like, which **Iac. 1.** properly belong to other vertues, but are by religion as it were commaunded and directed vnto the end of religion. But there are other proper actes w<sup>ch</sup> onely belong to religion, and not to other vertues: Such as haue no other praise (as S. THOMAS speaketh) but that they are donne for the reuerence of God. And these are most properly actes of religion. Of this sort are sacrifices, kneeling, knocking of the breast and such like. Such also is this ceremony of going to such a place more than to an other.

Hereof it proceedeth that one may eate fleshe vpon a friday or other fasting day in diuerse cases: and yet in no case go to the Church with hereticks. For to abstaine vpon certaine daies: is not a proper or immediate acte of religion, but commaunded by religion, being in deed an acte of temperance, and so intended by the Church: though it may be referred not onely to chastice the body, but for to doe an honour vnto God. And because this law is particularly found amongst Catholicks: hence it is that it doth oftentimes betoken a Catholicke and distinguish him from an hereticke. Yet because the immediate end of the law is temperance, and the acte of eating fleshe or other forbidden meates is such as hath other naturall endes

Why one  
may eate  
flesh on a  
friday, and  
not lawfully  
go to the  
Church.



besides the profession of religion as of feeding the body, or eating with dispensation; therefore is there not necessarily implied therein any ceremony or signification of religion: And in case of necessity it may be vsed, although others vnderstand a profession of heresy therein. For why, this act of eating or abstaining, neither of the owne nature nor by common estimation of men doth signifie religion, but hath an other principall vse. Yet the going to the Church howsoever, doth alwaies betoken, both of the owne nature and by common acception of all the worlde, deuotion and religion, in Catholicke Churches to the true faith: in hereticall to their detestable sinagogues.

This doth S. THOMAS (whom I oftener alleage because my conflict is with those which will be counted Catholickes, although in this apostaticall action, they doe deny their Catholicke religion.) This I say doth S. THOMAS very plainly sett downe, whan he yeeldeth three causes why exteriour worship of God should haue a determinate place, where principally it ought to be exhibited, not that God may be included in any place, but for respect of those which doe worshipp him. The first is, for the consecration of the place, whereby those which praye conceiue spirituall deuotion, that they may the rather be heard, as it is manifest in the worshipping of SALOMON. Secondly, for the Sacred misteries, and other signes of holines which are there contained. Thirdly, for the concourse of many worshippers, whereby the praier is made more acceptable: according to that: where there are two or three gathered together in my name

2.2.q.84.  
ar.3.ad 2.

Three causes of Churches.  
3.Reg.8.

Mat.18.

name there am I in the midst of them. Consider I pray you then, whether this place haue not a signification of agreement in religion, and of a ceremony of that religion, which is there gathered together, I may not say in the name of Christ, but leaue vnto your selfe to iudge in whose name. As for the consecration, you know from whence it came, and how neuerthelesse they which were the autours therof account it now prophaned. But of the sacred misteries and other signes of holines, I hope you wil not be very ready to bragge or boast: especially when I shall tell you hereafter what manner of misteries there be in Protestants seruice.

Yet moreouer doe I proue this presence to be ceremonious. The minister himselfe is ceremoniously present, yea although whilest he readeth his seruice he would neuer so faine intend to be away or wish that as it hapneth sometime to some of his brethrē, he were reading Chaucer. But the presence of the minister and of the auditours haue a necessary relation together: The minister is there as one that offereth for the rest, the others as those which are offered for. Euery Bishopp saith S. P A V L being assumed out of men, is appointed for men, in those thinges which appertaine vnto God. The minister is to enter into the Tabernacle: the people to expect without. The minister is to make perfect: the people to receiue perfection. And therefore a sufficient signe of religion is it in the laity to be present. Than may we manifestly inferre that y lay people is also ceremoniously present. Whence I inferre: that as the minister if in the saying of his cōmunion he were touched of god, so that he were

6  
The ministers presence is ceremonious.

Heb. 5.

Luc. 1.



It is impossible to receive Gods grace in the Church of heretickes.

Esa. 52.

2. Cor. 6.

7  
The heretickes pretence is ceremonialious

8  
Receauing the communion is ceremonialious.

resolved to renounce his heresy: were bound vnder mortal sinne presently to lay downe his booke, and not to continew his vnlawfull action, no not for one instant: So also the lay man going thither for feare, and in offering vp such praiers as he can afford almighty God in that place, being touched with remorse of conscience of his vnlawfull presence: is bound vnder paine of the same sinne to followe immediately the counsell of the Prophett, and of the Apostle: Gett ye hence, gett ye hence, go forth from hence, touch not that which is polluted, go forth of the middest of your congregation. Neither were it sufficient for such to determine that he would go no more: for so long as he staid there so long should he continew in the acte of a mortall sinne.

Againe the hereticke him selfe euery time that he goeth doth an acte of religion and of his false religion, professing his vnity in the church of Caluin: therefore so doth the Catholicke also, & both alike in euery particuler time committ a new offence. For although the one with this exterior act of religion, hath ioined the interior: yet sufficient it is that both doe the same exterior act. And the heretickes sinne is dubble: for he is an inward an outward hereticke. But the other is onely an exterior hereticke, but not an interior.

Than that it is not lawfull to receive the heretickes communion, all agree. But the very same case is of the presence at seruice, although one be more greiuouse, than the other: therefore it is not lawfull to be present. For let vs scanne a litle the nature of receiuing the communion. For I pray  
you

you, why may you not receiue? Because this is not an indifferent thing, as my presence is. what thing more indifferent, than to eat a peace of bread? because it is geuen me in steed of a farre more excellent thing which Christ instituted. So is the seruice rousing in your eares in steed of a farre more sacred thing. And as you sett litle by the seruice, so you may also sett as litle by the bread: especially wheras some of your ministers will scant take it vp from the ground if it fall. Because I should receiue it vnworthely & to my damnatiō. What? do you not know that Christ is not there, & that true consecration is not made? Doe you receiue euery bit of meate & you receiue vnworthely, to your damnation? because it goeth against my conscience. O scrupulous conscience, and why goeth it against your conscience; or why this, more than that? Bring forth any cause why you may not receaue, and I will bring the same for to disallow your presence. The trew cause therfor is, for that to receaue is an acte of their religion, and so is also to be present at seruice. Obedience may excuse as well the one as the other: An intention of I knowe not what, may cleare them both alike. And if to go to the Church be not euill in it selfe, neither is receauing. Yea greater indifferency is in eating and drincking which hath other materiall reasons of commendable and discommendable: than can be in the going to the Church, and to such a company which hath no other naturall end at that time, and with those conditions, but religion.

Againe the ministers saying is an exterior acte of religion and a ceremonious behaviour. But

The ministers saying



is not ceremonious.  
but in respect of the  
company

10

Presence at  
Idolatry is  
ceremonious.

1. Cor. 10  
see Testament of  
Rhemes.

11

The vestiments of a  
Turke see  
§. 35.

Caiet. verbo  
Habitus  
omissio  
Bannes.

2. 2. q. 3. ar. 2  
dub. 2.

his saying is not ceremonious but in respect of the company, which is there religiously present for to heare him. For if one <sup>E</sup>W hath licence to read hereticall bookes, did out of the Church, at a table for curiosity, before great companies, read the very same: it were no religious or ceremonious acte. Therefore as well the hearer as the reader are religiously present.

Besides. To be present at Idolatry after the like maner or to eate idolothites otherwise thē at a prophane feast & not in the temple, is a profession of the Idolls seruice: therefore is the like in this your presence in respect of heresy: the one signifying as well as the other. neither haue wee in Christian times any other Idolls but heresies, nor idolothites, but their false seruices shifted into our Churches in steed of Gods trew and onely worshippe.

Furthermore to vse the vestiments of a Turke, in which for the honour of Mahomet there is his picture, or the picture of the mone, specially dedicated vnto him: is by all Diuines esteemed of it selfe a mortall sinne: For no other reason than because such a vestiment is ordained for no other end but to signify religion: Euen as the offering of incense vnto an Idoll donne in such time and place is determined vnto a naughty end of Idolatry, although the intention be farre contrary: But the vnion in praier with a false secte being a ceremony of religion, is more neere vnto such a signification, than a coate which is prophanely vsed, and only a marke of religion: Much more than must it be vnlawfull, although the intention be neuer so contrary.

Also

Also in the great and famous controuersie, which was betweene the two great lightes of the Church S. AVGVSTINE & S. HIEROME, they both agree in this that the Iudaicall obseruances are perniciousse and deadly. As thou (saith Saint AVGVSTINE) with a free voice, yea although all the worlde were against thee, dost pronounce, that the ceremonies of the Iewes are both perniciousse and deadly vnto Christians, and whosoever shall obserue them, whether he be of the Iewes or Gentiles, that he is tombléd downe into the pitt of the Diuell: So doe I also confirme this thy saying, and adde that whosoever shall obserue, them whether of the Iewes or of the Gentills, not onely truly, but also dissemblingly, he is hurled downe into the pitt of the Diuell. ¶ This doctrine is according to those wordes of S. PAUL: If you be circumcised, Christ will profit you nothing: what is the reason of this? but because these ceremonies are signes of Iudaicall religion? And is it not lawfull to vse the signes of a religion which was once the onely trew religion in the world, and by Gods owne prescript ordained, and may we vse the signes of a Diabolicall schisme and diuision, from the truth of Christ: which neuer was good, neither can euer be good? or what difference is there betweene the circumcision, and shauing, and conuersing with Iewes, and the signes of your goodly new religion? For euen now may a man be circumcised for his bodily health, and in like maner shauen. But the doing of these thinges after the ceremoniousse maner of the Iewes is that which is reprehended, as a thing of it selfe euill. Euen so

12  
Dissem-  
bling of any  
Iewes cere-  
mony, is ce-  
rimonious.  
ep. 11. & 19  
Aug.

S. Augustin  
and S. Hieromes cen-  
sure.

Gal. 5

The Iewes  
ceremonies  
more law-  
full



doe I say vnto you, that although you may go to the Church, when none is there, and pray also with heretickes in a Catholicke Church or congregation, when a few heretickes come thither: Yet if you go to the Church of heretickes to their seruice, I say; Christ will profit you nothing. Hereticall ceremonies consist in their seruice and sacramentes. the sacramentes you cannot receiue but by some particuler acte, but of the seruice you are partaker by your onely presence. For that the very presence may be ceremonious, it is manifest by S. PETERS conuersation with the Iewes; to whom he adioined himselfe that he might not be thought to conuerse with Gentills, which to haue bene a dissimulation in religion, both S. HIEROME and S. AUGUSTINE agree: although the first excuse him from sinne, the second condemneth, although not of a mortall sinne. For than was it lawfull to vse the Iewes ceremonies, that the Synagogue for the reuerence of the Author & antiquity therof: being now dead after the promulgation of the new law of Christ, and of a Church w<sup>h</sup> was to last for euer, might with honour be carried to the graue, yet so that they were not accounted as necessary vnto saluation. And so S. PETERS dissimulation, although it were in a matter of religion: yet beeing in a matter of a lawfull Religion for a time, it had no other sinne than it had by dissimulation, which is not mortall but whan it is in a mortall matter. Now if S. PETERS ciuill conuersation with Iewes was religious, because it was to fulfill the Iewes law: how much more shall the spirituall association with heretickes be cere-

Wherein  
doe hereti-  
call ceremo-  
nies consist.

S. Peters co  
uersing w<sup>th</sup>  
Iewes was  
to Iudaise.

The Iewes  
ceremonies  
were law-  
full to the  
Christened  
Iewes for a  
while, to  
knitt the  
Iewes and  
Gentils togi  
ther

ceremoniouse? And can it than any way be iustified? No no Sir, your reasons are friuolous, and your dissimulation is perniciouse. Your Synagogue is long since dead, yea already buried and rotten, and if it were not buried, yet deserued not to be buried with that honour which was conuenient vnto the reuerend Synagogue of the Iewes, who were Gods trew and naturall people. And therefore in nothing must you obserue her lawes: but perswade your selfe of them as S. HIEROME very truly faith. that so ofte as heretickes are gathered together in the name of our Lord, God detesteth their stench, and stoppeth his nose. Yea the same Doctour in an other place, hath these wordes euen of heretickes which haue trew administration of sacraments. They offer sacrilegiouse bread & giue almes, & seeme to follow humility. which things if they be done true'ly I esteeme as holocaustes. but whan they haue leste the knowledge of God: in vaine doe they bragge hauing cutt off the head of faith, to haue the other mēbers. So did S. Gregory call the Eucharist cōsecrated by an Arrian Bishop a communion of sacrilegious consecration: How than dare you haue any part in such felloshipp? or how can you so wrest your vnderstanding, that you can perswade your selfe whilest you are ioined vnto Beliall, to haue felloshippe with Christ?

In Amos. 5.  
Hereticall  
Syna-  
gogues doe  
stuncke

In ose. 6.

See S. Cypri.  
l. 1. ep. 6.

Sacrilegiouse  
bread  
L. 3. dial. c.  
31.

Sacrilegiouse  
consecratio

13  
The sab-  
both.

Gal. 4.

Col. 2. Cōc.

Laod c. 29.

Greg. l. 11.

ep. 3.

Can. Apost.

Finally to obserue the Sabbath or other daies of the Iewes is to Iudaisme. Therefore to be present at the sacrifices and ceremonies of the Iewes is to Iudaisme. For how can one vnderstand that not to worke, or to omitt an action is to Iudaisme, and to vse an ordinary action of their religion is not to



Judaisme? than is there any doubt but in like manner to be present at Caluins ceremonies is to Calvinisme? Surely except you can inuent other reason, other rules and Iudgements of morall actions, yea and withall other wittes, and other men, than hitherto haue bene in the world, you can neuer conuince the contrary.

What is a  
ceremony.  
See Bellarm  
l.2. de Sacra  
in gen.c.29

Than do I by so many reasons conclude, that to be present at hereticall seruice is an exteriour religious and ceremonious acte, euen of that congregation to whome such ceremony or religion doth appertaine. And therefore wheras the nature of a ceremony is to be an exteriour acte of religion, which hath no other end but oneiy the profession of honour and reuerence towards God, in that way which euery one doth follow: this acte for to be an exteriour acte of heresie, a profession of Calvinisme, a deniall of Catholicke religion & faith, and a participation with those of a contrary religion and faith, and a plaine incorporation with the members of the same, vtterly excluding a man from the participation of the mysticall body of I E S V S C H R I S T. which because it doth in diuerse maners I must here breifly (as I am wont) declare the same.

Those w<sup>h</sup>  
go to hereticks  
seruice  
are many  
waies excom-  
municate.

§. 21.

First therefore an exteriour hereticke is excommunicate in *FORO EXTERIORI*, in the exteriour courte. For the holy Church generally excommunicating all heretickes: they are perfectly excommunicate: But if they shew that outwardly which is proper vnto an hereticke yet keeping inuiolable their inward faith: they are not properly called

called heretickes, but onely exteriour or outward heretickes. And the Church because she cannot iudge of the inward affection of the mind, esteemeth them neuerthelesse as absolute heretickes. Neither must you doubt, but if you were in Spaine the Inquisition would so proceed against you for your going to the Church with heretickes, as it doth with those which will not washe their dishes or sweepe their house on the Saturdaies: that is as if both you were an hereticke and the other, Iewes. Whosoever therefore is an exteriour heretike, must fully perswade him selfe that the Church accounteth him an absolute hereticke, and therefore that in places where he is knowne to haue behaued him selfe as an hereticke, he ought to behaue him selfe also as an excommunicate person, not communicating with any other, either in ciuill or spirituall thinges, wherby he remaineth although not so perfectly as others, yet after some sorte cutte off from the Church of Christ which is a visible congregatiō of those which professe the faith of Christ cannot include those which in as much as is visible vnto men haue cutte them selues from the same.

This is (I confesse) the common doctrine of Diuines concerning exteriour heresie: that is, that it doth not leaue the parties which fall into it excommunicate before God and in conscience, but onely in the out ward court.

Yet you must vnderstand that there are two sortes of exteriour heretickes, the one which doth an acte of heresy for feare or any other cause, yet not so that he may seeme any way to ioyne himselfe vnto an other secte, or to participate with the minister

Exteriour  
heretickes  
excommu-  
nicate in fo-  
ro exteriore

Nauar.c.11.  
num.27  
Silu.verbo  
haeresis.1 q.  
9.& verbo  
Apostasia  
S.4.  
Bannes.2.2.  
q.11.ar.4  
Cap. Nuper  
& ca.Si con-  
cubina.De  
sent.exc.



A fauourer  
of hereticks  
or partaker  
in their  
crime for  
W they are  
declared ex  
cōmunicate  
are also ex  
cōmunicate

minister of such secte, being by name excommu-  
nicate; or to fauour the same secte at all. the other  
sorte is of those which doe such actes with one of  
these condicions, or all of them. the first is not ex-  
communicate, because he is nothing but an exteri-  
our hereticke: the second is excommunicate being  
not onely an exteriour hereticke, but a fauourer or  
partaker in the crime denounced. Yea moreouer he  
is properly a schismaticke, when he any way con-  
curreth vnto the approuing, increasing, crediting,  
or fauouring or shewing vnity with a company  
deuided from the trew Church of Christ, of w  
we will presently more at large intreate. Let this  
now remaine that although ordinarily he which is  
onely an exteriour hereticke, is not in conscience  
excommunicate, but onely holden by presumption  
as such, punished by the Church as such, and  
bound publickly, where he is knowne, to behaue  
him selfe as such: Yet as the case standeth in Eng-  
land, an exteriour hereticke is withall a fauourer  
of heretickes: for why he increaseth their number  
and addeth somewhat vnto the credit of their  
congregation, and so maketh heresy to spreadde it  
selfe, and therefore so ofte as he goeth to them he  
is excommunicate. He is also a partaker with the  
in their crime: for the which he is also excommu-  
nicate, if the cheife agent of the seruice be by name  
excommunicate for the same fault, which your  
selfe may examine. But now let vs discusse, whether  
he be excommunicate also for Schisme.

§. 23.

My promise was (if you remember) to shewe  
that this action which I would so faine discredit  
and

and banish from the practise of all Christian life is of it selfe euill, as directly repugning to fīue Christian vertues, from which we cannot swarue without a mortall sinne. Lett vs now, hauing already as I hope, sufficiently proued that it is against faith the very foundation of all Christian vertew; shew also, yet with more breuity that it is against the vertue of Christian charity, the Queene and as it were the forme of all trew vertew.

Charity therefore, as the Diuines all doe teach, besides her principall effecte which is loue of God and of our neighbour for God, hath diuerse other effectes as well inward as outward. Inward: as first a spirituall ioy of the excellency of God and his goodnes communicated to his creatures. Secondly Peace, which maketh an vnion of wills and consent of desires betweene, God and our selues: also towards our neighbours and within our own soule, when all our powers doe tend to one end and purpose. Thirdly Mercy, which is (as S. Augustine defineth) a compassion within our hart of others miseries, by the which we are moued to yeeld them succour if we could. Outward effectes of Charity, are beneficence, almes, and brotherly correction, which is also a kind of almes. These being the effectes of Christian charity, there are in like maner certaine vices opposite vnto every one: To loue, hatred: to spirituall ioy, that w<sup>e</sup> we call ACEDIA, and may English a certaine loathing of spirituall good, & also Enuie: to Peace, discord in thought: contention, in speech: schisme, warre, fighting, sedition, and scandall in deedes.

All these other deformities being lett alone, we must

The effecte  
of charity.

Ro. 5. et 14.  
vers. 118. ver  
16.

L. 9. ciu. c. 3.

Vices opposite  
vnto  
charity.



The grie-  
uouſnes of  
ſchiſme.

2.2.q.39.ar.  
2.ad 3. ſee  
S. Aug l.2  
de bapt.c.6.

muſt make ſome ſtay vpon that one of ſchiſme,  
which that you may euen from the beginning the  
more abhorre: amongſt all finnes which may be  
comitted againſt our neighbour, in S. THOMAS  
his opinion & alſo S. AVGVSTINE, is the grea-  
teſt: becauſe it is againſt the ſpirituall good of a  
multitude.

Num. 16.

4. Reg. 17.

This moſt horrible crimne ſo dredfully puni-  
ſhed not onely in Dathan and Abiron the prin-  
cipall autours, but in all the wholle multitudes of  
thoſe which were partakers of the ſchiſme againſt  
MOISES: and in the tenne Tribes rewarded w  
the ſubuerſion of their kingdome and generall  
captiuitie into a ſtrange land, for their reuolting  
from the houſe of DAVID: this crime ſo greate  
and ſo enormious, I ſay, that by your reuolting  
from Gods Church, that is, by vniting your ſelſe  
to the tabernacle of Rebels to Gods vnity: you do  
moſt ſhamefully and lamentably incurr. Which  
that I may the more plainely expound, I muſt  
firſt ſhew you (yet breifly and concifely as vnto a  
deuine of the chamber though not of the ſchools)  
what this monſtrous vice of ſchiſme doth meane.

The neceſſi-  
ty of peace  
and vnity.

1. Cor. 14.

Marc. 9.

Mat. 5

That Peace therfore of which we ſpoke before  
how neceſſary an acte it is, wee may well vnder-  
ſtand by that which Saint. PAUL doth teach vs,  
whan he ſaith that God is not a God of diſſention  
but of peace. And by our Sauour him ſelſe, who  
commaunding his Diſciples, to haue ſalte amongſt  
them, as without which nothing can be ſeaſoned,  
added theſe wordes **¶** Haue Peace amongſt your  
ſelues. **¶** who alſo gaue a ſpeciall benediction  
to the peaceable, and for his laſt farewell before  
his

his death, & his first salutation after his resurrection, thought nothing so necessary for his Church as Peace. Which Church although he had leste amidst the stormes and streames of the world in which she could haue no worldly peace: yet had he so established in trew peace, that she shoulde euen in the extremity of all kind of miseries, enioy not that peace which the wicked haue, but that w<sup>e</sup> should vnite her vnto him, and all her members amongst themselves: that they might be one thing euen as his Father and he were one. Now Sir doe you not tremble to thinke that you haue no partell of this peace? For there is no peace with the wicked: and the auncient holy Bishoppes in the primatiue Church, called the admitting of the Penitents into the Church againe, the geuing vnto the peace. But whom doe you thinke these Penitents to haue beene? Adulterers, theeuers, incestuouse and sacrilegiouse persons? not those onely: For those were neuer (as we will shew hereafter) in so farre a degree separated as those which did in the exteriour shew communicate with Idolaters, heretickes, schismatickes: But those especially and with greater difficulty, which in a farre higher degree of apostasy, heresy, or schisme, although onely in the exteriour shew, had deuied them selues from the Church of God. Why doe you not then long for this peace, and why doe you not thinke it manye thousand yeeres, vntill you may heare that sweet voice, which amongst Catholickes is pronounced in the holy Masse: PAX TE CVM. Peace be vnto thee? For how can there be peace vnto you, which disunite your selfe from that vnion  
which

Io. 20.

Esay 48.

Io. 14.

Io. 17.

Esay. 48.



which peace maketh of one sheefould and one shepheard? or who is your shepheard I pray you? Sir Tinker, or Sir Cobler? for you must not deny but that he is the shephearde, of whosoever he shaketh his filthy fodering vnto.

Or if sometimes before you be restored vnto peace with the trew Church of Christ, you presume to entrude your selfe vnto the holy misteries: with what hellish confusion doe you heare that sacred word of Catholicke Peace, which you haue forsaken? No, no. you haue broken that Peace, neither must you looke for any peace, vntill you haue renewed that perfect vnion which Christ hath made in his Church.

Neither yett must you thincke that Christ his Church hath any need of your person: alas it is but a small accessse of gaine, The holy Church it selfe cannot be deuied: For it is most perfectly one: you may be deuied from it, and so are, & therefore as an vnfruitfull branch (saue that you haue a litle time, God knoweth how short, to returne vnto the Vine) in present daunger of being throwen into the fier. This Peace therefore being so important, and consisting in the vnion of wills or desires: Lett vs examine a litle how many things there are in which the Church of Christ is to maintaine vnity, wherein her perfect Peace doth consist.

Wherein y  
vnity of the  
Church  
doth consist  
Io. 21.

The vnity therefore of the Church consisteth in two things: in the connexion or communication of the members of the Church one with an other, and in the order of all those members vnto one head, that is Christ our Sauour, and he to whom  
he com-

he committed his sheepe on earth. Both these Io. 21.  
 partes of the Catholicke vnity doth S. PAVL de- Col. 2.  
 scribe, whan he saith of some that had so deuided  
 them selues from Christ his Church: that they are  
 in vaine puffed vpp by the sense of their flesh, not  
 holding the head, whereof the wholle bodye by  
 jointes and bandes being serued and compacted,  
 groweth to the increase of God. This vnity haue  
 you and doe continually cutte a sunder: therefore  
 are you not a peacemaker such as God hath blef-  
 sed (and so blessed are they which shall procure the  
 vnity of the Church, that they shall be called the  
 children of God:) but a peace breaker a deuider Mat. 9.  
 at the least of your selfe from such vnion, a fugi-  
 tiue from the Tentes of your Captaine Christ: Fi-  
 nally in one word which comprehendeth in it selfe  
 many enormities a Schismaticke.

## §. 24.

That you cutte a sunder this vnity and so incur  
 the detestable crime of schisme I thus proue vnto  
 you.

The Connexion and vnion of the members  
 of the Church one with an other is such, that it  
 must make them as one kingdome, one common  
 wealth, one citty, one house, one congregation  
 vnder one gouernour yea one bodye vnder one  
 heade. For otherwise the Church could not be  
 one, as we are taught in our Creed: and all other  
 vnions which may be found in the Church (this  
 which we speake of being once taken away) can-  
 not make the Church one, but may onely geue it  
 a certaine relation vnto one thing, which relation  
 diuerse things neuer so contrary one to another

G

may



Diuers vnities in the Church.

Io. 6.

Eph. 4.

Ibid.

1. Cor. 12.

Rom. 12.

The Essentiall vnity of  
 y Church

Cyp. l. 4.  
 vnit ecc.

L. de fid. &  
 Simb. c. 10.

may haue. There are diuerse vnities in the Church: it hath one beginning, from one God which called it: one end and hope of the same vocation, which is euerlasting felicity: the same meanes to attaine to such an end, which is one faith, one baptisme, and all Sacramentes the same: one Holy Ghost which gouerneth the Church, and distributeth to euery one his diuerse graces. But none of these vnities make the Church one, but by them either she may be saide to proceed from one or to be directed to one, or to go one and the same way, or to be subiect vnto one externall gouernour, not vnited vnto her as a necessary parte and intrinsically ioined vnto her, which is the holy ghost. But that is the essentiall vnity of Christ his Church, which maketh it fully and most perfectly one: that it is one mysticall body whose head being vnited vnto the members, and the members amongst them selues, & with the same head, are now truly and perfectly, not from one, or to one, or by one, or vnder one: but one very selfe same thing. This is that vnseamed coate of our Sauour which cannot be deuided: from which whatsoeuer part is cutte, ceaseth to be a part of a garment: (for Christs garment hath no part:) but as a bough once broken from the tree, withereth: As a riuer seuered from the fountaine, drieth vpp: As the beame deuided from the Sunne, in a moment vanisheth away.

Now Sir, can you any way perswade your selfe to be in this vnity whan you go to your herticall congregations? S. Augustine maketh a flatte opposition betwene the Catholicke Church and hereticall

ticall congregations. The heretickes and scisma- Catholickes  
 tickes (saith he) call their Congregations, Churches. Church &  
 Where is Caluins Church, but in his congregati- hereticall  
 on? Where is Luthers Church, but in his congre- congregati-  
 gation? Where is the trew Church, but in the vi- ons oppo-  
 sible congregation gathered in the vnion of the See site.

of PETER? Who would doubt going into S.  
 PETERS Church at Rome, and seeing the mul-  
 titude there present at the Diuine seruices, to say,  
 that this is the Catholicke Church? And who  
 doubteth also when he seeleth in London streetes  
 Caluins blacke sanctus to fill his eares, to say this  
 is the Church of the Caluinistes. Define me I pray  
 you the trew Church. It is the congregation of  
 many men professing the faith of Christ, and v-  
 sing the same ceremonies and Sacramentes vnder  
 the trew Pastours. Now define also the Church  
 of Caluine. It is the congregation of many men  
 professing the same faith of Calvin, and vsing the  
 same ceremonies, and seruices, and sacramentes,  
 vnder a Calvinian Pastour. What exempteth you  
 from this definition? your inward faith? your in-  
 ward deuotion towards PETERS. See? see how  
 by going to Caluins Church you haue gotten Cal-  
 uins imagination of the nature of the Church.  
 Calvin dreameth out a Church inuisible, and ma-  
 nifest onely vnto the eies of God. Of this Church  
 if you desire to be, you may easely dreame it: but  
 then are you not of the trew Church, but of a drea-  
 med Church. But as the trew Church of God is  
 visible it selfe: so is the vnion therw visible. And  
 the diuision of other Churches which are in deed  
 not trew Churches but conuenticles or as S. Hie-

The defini-  
 tion of the  
 true Church

The defini-  
 tion of Cal-  
 uins church

L.4.inst.c.1.  
 §.7.



Ep. 11. ad  
Gerōt. de  
monog.  
As the  
Church is  
visible: so is  
the vnion  
therewith  
visible.

Eph. 6.  
Col. 1.

Ro. 5.

rome calleth theē sinagogues of the Diuell, being in all the world manifest & visible, as it were the diuels visible congregations: who doubteth but the vnion ther<sup>w</sup> is also visible? You know that in Philosophy ENS. & VNVM be certaine Transcendents, <sup>e</sup>~~w~~ agree to all things equally: and looke what euery thing hath of Entity, that it hath also of vnity. Now if Caluins Church be a visible Church (and I would to God it were altogether inuisible, and sent downe) so that the persons therof were safe (vnto the Prince of darkenes, from whom it first proceeded) if Caluins Church, I say, bee visible, than as the being of it is, so is the vnity also: that is it hath a visible vnity, and what vnity is this, but that <sup>e</sup>~~w~~ the wholle world iudgeth, a visible frequenting of Caluins congregation? The Church you go vnto is Caluins congregation: what is a congregation, but a multitude gathered together? and who maketh this multitude but Ihon, Thomas, and Peter, and all that are there? If you will from this word (All) challendge a certaine extraordinary priuiledge, to say, that they are all except your selfe: you surely doe more than euer was heard of: and arrogate vnto your selfe, the deserued Priuiledge of CHRIST & our B. L A D Y, who onely are said to haue bene exempted, yet <sup>e</sup>~~w~~ sufficient groundes of scriptures and Fathers, from generall sentences, such as is that of S. P A V L: So in which all haue sinned. ¶ But Sir, you can no more exempt your selfe from this sentence: All these are Calvinists, by saying except I: than you shall be able at the dreadfull daye of Gods seuerer iudgement, if you alter not your course, to exempt your selfe from  
(go you

(go you cursed) by saying, except I.

Mat. 23.

Than are you one of Caluins congregation. What place  
Yet, that I may doe you no wrong, I will heere our Schif-  
put you in minde of a certaine distinction which matickes  
Catholick Doctours vse: that is, that some be of haue in Cal  
the soule of the Church: and some of the body. uins congre  
For the Church of Christ is not a deade bodye, gation  
but a body quickned with a liuely spirite. The soule Aug. in Bro-  
of the Church, are the inward vertues therof: the uin collat. 3  
body is the outward shew. Euen so doe I say that The soule  
in Caluins Church, there is a body and a soule: of Caluins  
the soule is Caluins beliefe, and whatsoeuer other church.  
dowry of hell it hath: for this soule hath no other  
place than hell fier. The body of Caluins church, The body  
most fit for such a soule, is the outward professi- therof  
on or shew, or vnion, or practise, and society of  
Caluins broode. Now I confesse that one of these  
may be without the other: And as there may be  
in the Catholicke Church variety of her members:  
So may there also be in Caluins Sinagogues. In  
the Catholicke Church some are both of the body  
and soule of the same: such as haue both faith,  
and the outward profession of Catholike religion:  
Others, onely of the soule: such as haue not the  
outward vnion and peace w<sup>t</sup> the Church, but be-  
fore God are of such perfection that they be im-  
mediately vnited therunto by his heauenly grace.  
Such are those cathecumens, w<sup>t</sup> abound with loue  
of God, and trew faith: or also excommunicate  
persons, not yet restored in humane Iudgement,  
but restored before God from whom they haue re-  
ceiued trew contrition and purpose of amend-  
ment For God is not tied vnto his Sacraments,



but can, and doth oftentimes immediately iustify, those which are thoroughly conuerted vnto him. Finally others there are which hauing no inward disposition at all, yet either for feare or some other affection of worldly interest, in outward shew doe nothing differ from the rest. And these are worthely compared vnto the heares of a mans body, or nailes, or euill humours, which although they be within the body, yet are they not animated by the soule, as other partes of the body are, being deprived of all sense, and lost without paine, and by nature not fitte to be quickned, but rather certaine excrementes of the body, onely made to adorne and gard the body, and to be vsed by the same for the operations of the wholle. So than haue we found out your office in Caluins congregation. You are not of the soule therof, in deed: For I hope of the former faith, which I know to haue bene perfect in you. But as S. Hierome saith, although at the beginning no schisme hath false doctrine, yet at the length it forgeth to it selfe some erroneous proposition, that it may seeme to haue gonne from the Church with pretense of some cause: much like vnto your selfe, who first going to the Church for feare: now that you may purge your selfe of cowardise & basenes, maintaine your error, contrary to the generall sense, not onely of the Church, but euen of morall reason. Therefore looke well vnto your selfe, least at the length, as the losse of charity \* is the way to the losse of faith: so your entrance into schisme, make you an entrance vnto heresy and so to a generall shipwracke in faith according to the saying of the Psalmist. Destroy it.\*

in Tit. 3.  
Schisme is  
the way to  
heresy.

\* 1 Tim. 1.

it, \*destroy it, euen vnto the very fouudation. But yet (as I saied) you are not of the soule of Caluins religion. Neither are you of the body of Calvin, as a principall member. But, you shall heare what you are, and I pray you heare it patiently: For better are the strokes of a frend then the kisses of an enemy. You are the excrements of Caluins congregation, receiuing life neither from Catholicke religion, nor from Caluins heresy (although how could Caluins heresy, or any hêresie at all geue life vnto the soule?) and in that body you serue for no necessary vse (in which you are the happier, and so I hope you will keepe your selfe, from any butcherly and tyrannicall exercise:) but you serue them yet, for an ornament and credit, as though they had a shew of a common wealth. And how fitlye is Caluins religion adorned with excrements? For if you take way these excrements, or at the least, if such excrements had bene taken away from the beginning: in Caluins wholle body, there woulde be now neuer a sound mēber. But remember (I pray you) that whilest your body is with Calvin, your soule cannot be with the Catholicke Church. For although the catholike Church haue vndoubtedly some **W** are of the soule therof, & not of the body: yet those are such as being in soule in the Church, desire also to be in body: and no waies make the members of Christ, the members of an harlotte. You whilest you are with your body belonging to heretickes, cannot haue your soule in Gods hands, or his Churches. Therefore consider your selfe wher it is. with Calvin it is not (and God forbid it shold: keepe at the least your soule from him if you can-

\*Psal. 136.  
See S. Greg.  
l. 25. mor. c. 5

Prou. 27.

The excrements of Caluins religion.

Caluins religion in England hath bene compacted of excrements.

None can be of the soule of the Catholicke Church **W** are of y<sup>e</sup> body of an other.

1. Cor. 6.



not your body:) with God it is not, nor with his Church: For they both of very good right require both soule and body, neither can either haue the soule without the body. It is in his hands (yet not as of a loue and fauourer) into whose handes, as a Iudge, it is most horrible to fall. Who for his great mercy w<sup>h</sup>old a while his iustice, and geue you space of trew and perfect repentance.

Heb. 10.

Sec §-40.

Thus much be for this time said of schisme: for we shall afterward most evidently out of holy Fathers shew that your action is Schisme.

§. 25.

The 12 objection, that he w<sup>h</sup> goeth to the Church is not a schismaticke, but rather an exterior here ticke.

But your refuge will be here, that by these reasons I make you a Caluinist, that is an hereticke, and not onely a Schismaticke, which I intended to proue: and therefore assuring your selfe that you are no Caluinist, whose faith and pernicious opinions I with your selfe thinke you detest: you seeme to inferre, that as I conclude falsly, that you are a Caluinist: So doe I also falsly inferre that you are a Schismaticke.

From this starting hole can I easely expell you. I haue proued that you doe shew an exterior vni-  
on with Caluin: thence doe I inferre, that you are in the iudgement of the Church a very Caluinist: for the Church iudgeth not of inward affections, but of the outward actions: and deemeth those actions to proceed from your inward faith, as they are of them selues an outward profession of the same. And of this I spoke before where I shewed how your action was contrary vnto faith. But now I say you are a Caluinist also by reason of Schisme: and as Caluin is both an hereticke and a Schif-

a Schismaticke: So you, out of his congregation come laden with both vices, of exteriour heresy and absolute schisme. Which that you may the better conceiue, you shall vnderstand, that the difference betweene heresy and Schisme, is very well sette downe by S. Augustine, in that he saith, that Schisme is, when one hauing the same opinions, and vsing the same ceremony of worshipping God with others; yet onely is delighted with a seuerall congregation: But Heresy hath contrary opinions vnto the Catholicke Church. Now therefore Calvin in that he teacheth diuersly from Christ his trew Church, is an hereticke: in that he hath deuided the Church of Christ, & erected a new aultar, and appointed new ceremonies: he is a Schismaticke. And therefore S. THOMAS with all the Diuines doe vere truely teach that euen as faith may be without charity, so may a man be a Schismaticke and yet not an hereticke: But as charity cannot be without faith: so can it not be that one be not a Schismaticke, which is an hereticke. Calvin than is an hereticke, and also a Schismaticke. Now in that he is an hereticke, your communication with him (if we may beleue your selfe, saying you be no Calvinist in deed) is onely exteriour heresy, as I haue said before: but in that he is a schismaticke, your communication with him doth make you a Schismaticke: and not onely an exteriour Schismaticke (For in Schisme there is no such distinction of interiour and exteriour schisme:) but a very absolute Schismaticke. So that you are a Calvinist, both for the exteriour profession of Calvinisme, and also for the exteriour vnion which you

Going to y  
Church is  
both exteri-  
our heresy  
& schisme  
The diffe-  
rence be-  
tweene here-  
sy & schism  
L. 20. con.  
Faust c. 3. &  
con Cræsko  
Gram. sæpe

2. 2. q. 39. ar  
1. ad 3.

Euery here-  
ticke is a  
Schisma-  
ticke



The name  
of a Schif-  
maticke is  
too fauou-  
rable in our  
country.

See more §.  
40. out of  
S. August.

The 13. ob-  
iection that  
this acte is  
only exteri-  
our schisme  
and not ab-  
solute.  
& perfecte  
Schime.  
There is no  
exteriour

haue with Caluin: And so should be called, al-  
though Caluin were no more an hereticke, than  
other Schismatickes haue bene heretofore in the  
Church, whose followers haue bene called Noua-  
tians, Luciferians, Donatistes, and such like. And  
to shewe you plainly my minde: I cannot but  
maruaile greatly at their clemency, who gaue first  
vnto such as you are, the name of Schismatickes:  
or rather I maruaile at your selfe and your compa-  
nions; in that you dispute so seriously whether you  
be to be called Schismatickes: whereas you are ra-  
ther in the iudgement of the Church, plaine here-  
tickes: being in the outward apparance (of which  
onely the visible Church, as of a visible token and  
badge can iudge) most absolutely worthy of that  
name. We in deed who know you so particularly  
and are fully perswaded of your inward resolution,  
which notwithstanding wee onely suppose vpon  
your owne fidelity because you say so: albeit your  
owne fidelity towardes God we see outwardly to  
be very small: yet doe we very fitely, and truely  
call you Schismatickes. of which name I would  
you were so readely ashamed for to mend it, as you  
are deseruedly ashamed for to heare it.

§. 26

But this must wee for your better satisfaction  
proue, that it is possible to be an exteriour heretike  
not being properly an hereticke: and yet not an ex-  
teriour Schismaticke, without being a very Schif-  
maticke.

This Argument I can first answer by an other  
like case. For if you will haue in all vices the like  
distinction vnto infidelity & heresie, than may you  
saye

saye of a murderer that although he wittingly and willingly killeth: yet he may be but an exteriour murderer and not a perfect murderer: And in like manner of theste, fornication, and all manner of sacriledge. The reason therfore of this difference is, that the vertew of faith, is in the vnderstanding: for it is a kind of knowledge, which is alwaies in that power of the soule, which we call vnderstanding: but other vertues of charity, iustice, religion, and such like, are harboured in the will. And hereof it proceedeth, that as one may doe an exteriour act, contrary vnto his vnderstanding, but not contrary vnto his will: So may a man exteriourly worke against faith, and yet his vnderstanding not consent therewith as to verifie it, although his will doe consent vnto it as to doe it. for it is the will which hath the rule and gouernment ouer all outward actions, and they all are ready prest to worke as the will commaundeth. So than in all morall actions (which must needes be voluntary) it is not possible that any be exercised outwardly, which as being voluntary, doe not ioine with the outward the inward goodnes or deformity. Euen as in our case propounded of exterior infidelity, such outward action because it is voluntary, hath annexed the inward deformity of the will, vnto <sup>e</sup> it is imputed, although not the error of the vnderstanding from which it did not immediately proceed, and <sup>e</sup> which it did not agree, although it agreed with the will and proceeded from the same. All this we may plainly expresse in a familiar example. One may tell a lye, whan he speaketh contrary to that which is in his mind, and by outward



ward dissimulation shew that, which in deed is not. But yet although by such exteriour demonstration he altereth not his vnderstanding: yet doth his will voluntarily incurre the fault of lying and dissembling. as in all other outward actions the will contracteth the deformity of the n when they be euill. In like maner may a man tell a lye or dissemble in matters of faith, either by wordes or deedes, as hath bene said: and than although he hath not lost his faith, by losse wherof he should be an hereticke in deed: yet doth he by such lye or dissimulation shew him selfe an hereticke, and therefore is called an exteriour hereticke. which exteriour heresie being also voluntary is a most greuous sinne. shewing that he loueth more the glory of men than of God. But in other actions **W** haue no respect of conformity vnto the vnderstanding which consisteth in truth, but onely a respect of conformity vnto reason and prudence, which consisteth in goodnes: there cannot be such disagreeing betweene the inward and the outward, whereas the inward now consisting in the will onely, which respecteth as her proper object, goodnes and not truth, as the vnderstanding doth: must of necessity participate that goodnes or badnes **W** is in the outward. And therefore in our case, if schisme be outwardly, it must also be inwardly. In few wordes wee may vtter this, for the more plaine vnderstanding of the simpler sorte, in this maner. Heresy supposeth an errour in the vnderstanding, and therefore he which is onely an exteriour heretike without such errour, is not an inward hereticke. But Schisme requireth nothing but a  
consent

consent of the will to diuision from the Church: and therefore euery outward Schismaticke, is also an inward Schismaticke: as euery outward murderer is also an inward murderer.

## §. 27

Here also you take holde of that which we saied aboue, that exteriour heretickes are not holden by Diuines as excommunicate: and yet Schismatickes are excommunicate in the yeerely Bulle of Maundy Thursday: how than can it be that you being onely an exteriour hereticke, should be a Schismaticke, vnlesse all exteriour heretickes be also Schismatickes. And than false is that generall proposition of the Deuines, that an exteriour hereticke onely is not excommunicate: for he is excommunicate for schisme, which we will haue him also to incurre.

This is in very truth the greatest colour you may haue to excuse you from schisme, yet, besides that I will shew, that it is but a colour: what haue you gained, when you haue wonne that you are not a Schismaticke? or not excommunicate for schisme? is it not sufficient to go to hell w<sup>th</sup> fiue or sixe morfinnes, except you go also for schisme? or to be cutte from the Church by 3. excommunications, except you be also excommunicate for schisme?

But suppose that euery exteriour hereticke be not a Schismaticke: are you therefore assured to be of that kind of exteriour heretickes which are free from schisme? Heare I pray you what I will saye vnto you, in this point: For so farre are you from the truth in this freeing your selfe from schisme, because you are an exteriour hereticke: that if it be possible

The 14. objection.

That if it were schisme, all exteriour heretickes should be excommunicate.

Although in all cases exterior hereticks were



not Schismatickes: yet in this case they were.

An vrgent reason to proue this schisme

The 15. objection that it is not schisme because it is not accompanied with an inward desire of diuision

possible for any one kind of exteriour hereticke in the world to be also a schismaticke: you are belonging to that kind.

For what want you, when you be among Calvinistes of the nature of schisme? because Calvin is an hereticke? he is also a Schismaticke as I haue shewed. Because his seruice is rather hereticall the schismaticall, for if it were in deed schismaticall, it shoulde not differ from Catholicke seruice? this were trew if Calvin were but in one of these degrees and not in both. For I pray you tell me: if Calvinistes were trew Catholickes in doctrine, and had the same rites with the Catholicke Church, yet Calvin being deuied from the Church, and withdrawing him selfe from the vnity therof, were he not than a Schismaticke and his followers schismatickes, and you amongst them also a schismaticke? And hath he by being also an hereticke, gotten a priuiledge, either for him selfe or for you, that the filth of schisme is taken away from a farre filthier diuision? No surely his diuision is not taken away, but increased: not excused, but doubly accused: not diminished, but exaggerated. Than doth there remaine but this onely defence, that although you should be most properly a schismaticke, if you went of your owne free will, or with an intention, or desire of disuniting your selfe from the obedience and vnity of the trew Church, and of the head therof: yet now going for feare, and being in hart and desire vnited to the Catholicke, you cannot incur the disunion from the same. Here (Sir) I haue catched you: for this which you thinke to be your defence, shall most easely conuince

conuince you. If you went with those conditions and intentions, than you confesse you were most properly a Schismaticke: as those are which go in such maner. But that exterior acte is that which maketh schisme, whatsoeuer your motiue or intention is: therefore are you most properly a Schismaticke. For whan is more properly Schisme in the Church, than whan two Popes are together? And yet the intention of the Schismaticke Pope is not alwaies to ~~de~~uide the Church: but either to be a great Prince, or to reuenge him selfe of his enemies, or such like: and those which follow him doe oftentimes follow him for feare, as in S. Bernards time, against Innocentius the second, diuerse clergy men followed Peter Lyon, for feare least the other, if they should haue reconciled them selues, would haue vsed the seuerity of Ecclesiasticall discipline vpon them. and yet were they by S. Bernard and all the learned of that age esteemed schismaticks. The like may we say of the other schismes which haue beene in the Church heretofore: although of this we shall say more hereafter. Sufficent it is that Schisme be incurred, that such diuision be made, whether Schisme it selfe be directly intended or indirectly. Much like it is if a loose licentious young man, should defile his neighbours bedde, knowing that he shall be discried, and his leynman be killed by her husband: this man is also a man flear, although he intended principally the satisfying of his filthy desire. Or if a theefe vpon the Alpes should take away a poore trauailers apparell, wherby the other must needes dye for colde. Or as it hath sometimes hapned, if a theefe

by feare

The exterior  
act maketh  
Schisme.

L. 2. vitæ. c. 7



Verbo  
Schisma.

§.10.11.

by feare and threatning, shoulde make one trew man to hang an other or that we may bring Caietanes example of this very matter. If a man for to fulfill his owne pleasure, should by shooting in a publicke place, against his intention chaunce to kill a man. he notwithstanding incurreth the crime of murder. But of this point of your intention, or of the motiue of feare I haue sufficiently spoken aboue, where I answered your principall reasons. This is most certaine: that as in all other sinnes the exterior action, which is the object of the interior, geueth the quality therof to the interior, whether such exterior acte or effect be principally or directly intended or no, so long as it is voluntary and foreseene: Euen so is it in this exterior acte of Schisme, in which notwithstanding I may say as I said aboue, that whatsoeuer other extrinsecall or remote intention you may haue: as of feare, credit and reputation in the world, (for this is it which driueth your selfe, and many other vnto the Diuell) yet the very intrinsecall end and nature of your action is Schisme and disunion from Christs Catholicke Church: So therefore although euery exterior hereticke were not a Schismaticke: yet doe I say that you are a Schismaticke.

2.2-q.12.

ar.1.&q.94

ar.1.

Now to answere your obiection, and to saue the generall ground of Deuines, that euery exterior hereticke is not excommunicate: I say first, that if Caietanes opinion bee trew, who as you know is a Catholicke author, and of no small account amongst the examiners of actes of mans conscience: than euery exterior heretike is properly excommunicate, & so euery exterior hereticke may

may perhaps be no Schismaticke, and yet be excommunicate for heresy: or if he be also a Schismaticke: he may be as well excommunicate for his exterior heresy, as for his schisme, Secondly allowing y<sup>e</sup> contrary opinion, which is of most Diuines, that is, that an onely exterior hereticke is not excommunicate: I say, that the Churches intent in excōmunicating of Schismaticks, is onely to comprehend those, which calling them selues Christians, either make, receaue, or acknowledge vnto theselues a new head as when there are two Popes together: or those, who making \* a seuerall congregation, or ioining them selues therunto, vnder what manner of gouernment soeuer, make a publike separation from the true Church or the head or members of the same. For it is not necessary as Diuines all agree, for to incurre schisme, that the Schismaticke make vnto him selfe a new heade: for the Pope him selfe remaining head, may be a Schismaticke, if he should refuse to communicate with the rest of the body in spirituall thinges: or defend secretly or openly schisme: or excommunicate the wholle Church: or alter generally the Apostolicall and ordinary ceremonies, rites, customes, and seruices of the Church. And yet in the Pope, this were peculiar that he cannot fall into excommunication, because he is not subiect to the humane lawes which impose excommunication. In these two cases therefore Schismatickes are excommunicate. when they openly professe an other head, although they beleeue inwardly the vni-ty of the holy Church, and of the head therof (for other wise they were hereticke:) or when they erect or

Euery exterior hereticke is not excōmunicate, & yet he is a schismaticke  
Bulla cænæ c. licet de Elect.  
\* Aug l. i. cōt. Parm. in fine  
Caictan. Bannes. The Pope may be a schismatick.  
Schismatickes are excōmunicate only in two cases

H make



make them selues parte of a new congregation, deuided from the vnity of the wholle. in other cases although they be Schismatickes: yet doe they not incurr such censure. And if you aske me, what cases these are in particuler: I answere: that if one amongst Infidells, should saye that Christ were not God, or deny for feare, not from his hart any pointe of Catholicke faith: or if in a Catholicke countrey one should vpon any Passion, make shew of heresie: because here is no diuerse head, nor seuerall congregation wherunto he may seeme to vnite himselfe: this man is not excommunicate, although he be a Schismaticke. Contrary it is whē he doth the same, for to seeme to vnite him selfe vnto a seditious head, or congregation professing the name of Christ, or publicly seuereth himselfe.

Neither is this any strange doctrine, that euery Schismaticke is not excommunicate. for who would doubt but that one who maketh him selfe a Turke or a Iew, or an Infidell is a Schismaticke? for how can he separate him selfe more from Christ and his Church? yet certaine it is that so long as he in his minde forsaketh not Christ, or his faith, he is not excommunicate, although he sinne most grieuously: or except he committe exteriour Idolatry, which hath a particuler excommunication, although not in respect of Schisme, but in respect of Idolatry. Which excommunication also was not before the time of I H O N 21 the Pope. To this also I adde, that according to most Diuines, no Schismatickes at all were excommunicate before Bulla Cænæ. Wherin the intention of the Church doth comprehend onely such actions as haue bene vsuall in y<sup>e</sup> Church.

Bannes. 2. 2.  
q. 11. ar. 4.  
Sylu. Nauar

Direct. In-  
quis. p. 2. q.  
43.

Church, and scandalously are wont to breake the publicke peace therof. But such pernicious schismes are onely in the cases aforefaide. Againe, an hereticke neuer so secrett, if he priuately vnto him selfe vtter his heresy: is excommunicate for heresy. and yet I see not in the practise of the Church, but that such as haue speciall authority to absolue from heresy, would not sticke to absolue him, for all his Schisme: which is alwaies annexed vnto heresy.

The reason herof is this. for that y<sup>e</sup> holy Church being a certaine cōmon wealth, doth not alwaies punish alike equall sinnes: but in ordaining of penall lawes hath a regard vnto that w<sup>ch</sup> is perniciousse for the wholle body: Blasphemy is a greater sinne than thefte: so also is adultery: & yet we know the punishmēts are not alike. So is it also in y<sup>e</sup> Church. some are excōmunicate for a faulte in one degree, others for the same faulte, in an other degree, are not excōmunicate. The cause why the Church excōmunicateth Schismatickes onely in these two cases, is for that w<sup>ch</sup> these two onely the Church hath bene or may be ordinarily molested, and generally hindered from her necessary peace. Wherefore S. Augustine (a) defineth schisme by a separation of congregation: & S. Hierome, by episcopall dissention. Wherunto Pelagius an auncient Pope doth also agree: who speaking of schismatickes; saith, that they haue made to thē selues partes, and seuering them selues from that w<sup>ch</sup> is one, according to the holy Apostle S. I V D E, haue no spiritt.

Thus therfore you see, how an exteriour hereticke doth alwaies an acte of schisme, seuering him selfe from the vnity of the Church: yet is he not ex-

why all  
Schisma-  
ticks are not  
excom-  
municate  
Aug. l. 1. de  
lib. arb. c. 5.  
D. Tho. 1. 2  
q. 96. ar. 2.

(a) l. 20. cōt  
Fauft. in  
Tit. 3. vide  
Cypr. ep.  
ad Magnū  
24. q. 1 c.  
Schisma.



Schisma-  
ticks in  
England  
are excom-  
municate

cōmunicate so long as he followeth not, or ende-  
uoureth not to make a parte contrary vnto y<sup>e</sup> Chur-  
ches vnity. Than may a man be an exteriour here-  
ticke and yet not excomūicate although a Schis-  
maticke, yet not such a schismaticke as your selfe,  
who are a schismaticke in the highest degree, saue  
that you pretend to doe it for feare **W** is not a suffi-  
cient excuse to alleadge vnto Christ to purge the di-  
uiding of his most indiuisible holy garment. And  
so you see (if you will see any thing, **W** pleaseth you  
not) how cōtrary this action of going to y<sup>e</sup> Church  
is vnto two Theologicall vertues Faith, & Charity.

§. 28

I haue staied longer thā I thought to haue done  
in this matter of Schisme. Let vs now go forward  
vnto other vertues, whose sacred lawes, I say this  
practise of yours doth infringe.

Of the ver-  
tew of reli-  
gion.

The next therfore is Religion, y<sup>e</sup> most noble of  
all morall vertues, whose duety it is for to yeeld vn-  
to God, honour & reuerence. **W** it doth, both in-  
wardly by deuotion, & praier: and outwardly also,  
by external shew of worship, by sacrifices, offerings  
tithes, vowes, lawfull othes, and Sacraments. To  
these so many excelent vertues, are there many vices  
opposite. Idolatry, diuination of future humane  
euents, whether it be by diuels, starres, dreames, fier  
water, birdes, beastes, or any such like thing. Also  
palmestry, wiccraft, necromancy, superstitious ob-  
seruances, tentatiō of God, sacriledge, simony. All  
these kinds of irreligious behauiour you detesting:  
I would you had such conceit of Calvinists seruice  
as you ought, it being a most certaine verety, that  
it is most wicked and superstitious. There is be-  
tweene Tully & Lactantius some controuerfy con-

Caluins ser-  
uice is su-  
perstitious.  
See §. 6.  
L. 2. de.  
nat. Deo.  
L. 4. c. 28.

cerning superstition. The one calleth it the vnlawfull worship of the trew God, the other will haue it to be a worship of false Gods. But according to the doctrine of S. Augustine and S. Thomas; superstition comprehendeth them both. Therefore as you cannot without mortall sinne be present at the Gentills Idolatry, which is a superstition of the first kind: nor at the Iewes sacrifices although directed vnto the trew God, and hauing bene ordained by his owne commaundement: So, & much lesse than at these second, may you not be religiously present at the superstition or voluntary\* worshippe of heretickes, inuented by their owne head, without the warrant of Christ in the Scriptures: or of the holy ghost in the Church: or of any lawfull authority of such, whom Christ commandeth vs to obey: although such seruice haue neuer so great a shew of wisdom, or piety, as S. PAVL expressly teacheth vs. But of this I will say no more: because I haue touched it also aboue. only I wold not haue you to thinke so grossely as many do, y<sup>e</sup> superstition consisteth in the length of seruice, and therefore because Caluins seruice is not so long as ours, to free it from such name: it is not the length of y<sup>e</sup> praier w<sup>h</sup> maketh superstition, for than should Christs most holy praiers, haue bene superstitious, who praied longer than any of vs all: but the forme & manner of praier onely maketh it superstitious when it is either superfluous, or pernicious as we said aboue.

## §. 29

You transgresse also the vertew of obedience, whilst you doe an acte commaunded for contēpt of the Churches authority. of which also I haue

H 3

suffici

L.2. doct.c.  
18.&20.  
2.2.q.92.

\*.Col. 2.  
See Testa-  
ment of  
Rhemes.

This acte is  
contrary to  
Christian  
obedience



See §.9

sufficiently intreated aboue, & shewed, how such contempt cannot be without a mortall sinne. Neither can here your protestatiō take place, as I shewed before: as it cannot also, to exempt you from an exteriour acte of heresy. For in the Primitiue Church Marcellinus the Pope & others of like condition also, were accounted as Idolaters, although their inward meaning were wel knowne to al the world to be quite contrary to their outward action.

§. 30

It is a most detestable dissimulation.

4. Eth. c. 7.

\*Ser. de

Abra.

\*See §. 6

2. Mach. 6

Lib. de  
mend. c. 14  
8. kind of  
lyes.

There is an other vertew necessary in mans life which is called verity: by which a man sheweth him selfe in his life, and speech, such as in deed, he is. Which may be transgressed either in speech by a lye, or in fact by dissimulation, which is a kind of lye, as we shewed aboue out of S. Ambrose. \* You make therefore a greate lye by such dissimulation, and are by S. Augustine \* condemned in Iehu, and by the example of holy Eleazarus in the scripture vtterly confounded. This kind of lying or dissimulation in matters of Religion is most pernicious, and by all Deuines condemned of a mortall sinne: being not onely a lye, but a lye in the most necessary profession of faith, where all lyes are pernicious as I said aboue: and therefore, heere I will not more largely intreate therof. But that you may more perfectly know the greuousnes thereof, and learne not to dissemble in such weighty matters, for neuer so great danger: I will onely sett you downe a diuision which S. Augustine maketh of lyes: and his censure therof. The first and principall kind of lye (saith he) and farre to be banished from all men is, that, which is made in doctrine of religion, vnto which lye, by

no condicion any man may be induced. The second is made, that it may hurte some man iniustly, which is of such maner that it neither profiteth any and yet hindereth some body. The third, <sup>E</sup>W so profiteth one, that it may hinder an other, although not in any corporall vncleanenes. The fourth, which is made for a meere delight of lying and deceiuing, which is a wonderfull kind of lye. The fifth, which is made for the desire of pleasing others with sweete speaches. The sixth, which neither hindereth any and profiteth some, as if a man knowing that an other mans money shall be taken vniustly from him, being demaunded by any, saith he knoweth not where it is. The seventh, hindereth none but profiteth some, when one lyeth vnwilling to betraye an other, who is sought for to death. The eighte, hindereth no man, and withall profiteth heereunto, that it may saue an other from corporall vncleannes. S. Augustine goeth farther and sheweth his iudgement of these kinde of lyes: and calleth the first kinde (which most maketh for our purpose) a great wickednes, and the first kind of a detestable lye. And speaking of the last, that one may not lye for the custody of an others chastity: he yeeldeth this reason, that in the nature of good thinges, the chastity of the mind is preferred before the cleannes of the body: and in the nature of euill thinges, that which we doe our selues is more damnable vnto vs, than that which we permitt to be donne. And he hath there also a notable sentence, that a man must not by the helpe of a lye, bee leade euen so much as to euerlasting saluation. Yea he hath in

To saue an other mans goods.

To saue another mans life.

To saue another's purity.

c.vlt.

A lye can neuer be lawfull.



Amb. l. de  
virgin.

Vttering of  
Catholickes  
secretts, to  
their danger  
a mortall  
sinne and  
bindeth to  
restitution

Mat. 14.

the 7. chapter that a virgin may not without sinne tell a lye to preferue her selfe from dishonest violence. This saying of S. Augustine, I would not haue so vnderstood, as though it were a greater sinne to tell a lye not hurtfull vnto any, than to be dishonest: but that supposing that any one goeth about to dishonest a vertuous matrone, and she haue no other way to deliuer her selfe from such filthy violence, but by telling a lye: as that some body is present, which is not: shee should rather permitt the dishonour than tell a lye, saying with the glorious Virgin S. Agnes, if violently thou defile me, my virginity shall haue a double reward. Hence I pray you make the comparison your selfe. If a most pure Virgin or most graue matrone, for to conferue the most pretious treasure of woman-kind, may not tell a veniall lye: may you by losing the greatest treasure w<sup>h</sup> you haue or may be had in this world, that is your fidelity towards God, and his Church, vtter a most detestable lye, which you doe by this wicked dissimulation, onely to auoide some small penalty of body or goodes? Neither yet for this diuision of S. Augustine, must euery simple bodye whan he is examined before Commissioners, traitterously vtter the secrettes of Catholickes: for to tell truth than, were a mortall sinne, and to tell a lye vnsworne, were but a veniall sinne. Yet both may be auoided, either by silence, or by lawfull equiuocation. and lesse harme it is, if either must be committed, to committe the veniall. And if an othe be taken in such case, it doth not bind. euen as no othe of any vnlawfull thing, can bind in conscience.

I will

## §. 31

I will not omitt here to touch the crime of scandall, which is a vice opposite to charity: by which we geue our neighbour occasion of spirituall ruine which although in this matter it be one of the least reasons to condemne your faulte: yet is it in some maner alwaies found in your action: in other maner although not alwaies present, yet very hardly auoided. It can hardly be auoided, in that it causeth others by your example to fall, and to thinke the sinne either none at all, or not so grieuouse: and withall it geueth occasion vnto our aduersaries to insult ouer vs, and to blaspheme our religion. And this is both the greater and the harder to be auoided; in men of knowne resolution, and notable giftes or talents of wisdom and learning: which they might better haue wanted, being cause of their vtter damnation, whan by the creditte of them they cause their Brothers fall. This deformity of scandall, I say, in these respects, can hardly be auoided. For you must not thinke that you can auoid scandall, by informing your neighbours that you come not for any liking of their religion: for whan you desire them not to take any example from your action. this doth more increase your scandall, whilest you shew that you doe such action meereley against your conscience, & teach them by your example, if not, to go to the Church, whan perhapps they go already & is but one fault: yet by geuing them a generall example in effect to all vice not to sticke at any offence of God, either fornication, or theste, or any other enormity, whan they see you, so perfectly acquainted with Gods

That this action is alwaies scandalous

A protestation increaseth scandall.  
See §. 19.



Sacraments, and the practise of the Church, to committ with hope of repentance, a faulte no lesse enormous than theirs. Wherby, you, **W** should be the light of the world, geue occasion to fill the world full of darkenes, out of the which you were once deliuered: teaching seruantes to deceiue their maisters: children, to bee lasciuious: wiues to bee dishonest: finally all maner of wickednes: so that there be no scandall, and that they intend afterwarde to arise againe. Which although I know, you thinke to be faultes worthy of greate detestation, and they also for you are not perswaded other wise: yet by seeing you so couragious, in aduenring your best iointe, by leaping ouer the walles into the enemies campe: How can you blame them, if they also, within the walles, or without, being amongst their frendes, betake them selues to farre lesse daungers? in which estimation of a lesser daunger, if I seeme to erre: geue me leaue a while and I hope heerafter I shall satisfie you.

Going to y  
Church in a  
strange place  
is vnlawfull  
and scandalous.

§.30.

Yet doe I confesse, that this faulte of Scandall may in parte be auoided: but neuer altogether. If one should go to the Church with heretickes in a place where none knoweth him, not so much as the minister, or seruant, or neighbour: than, I say, scandall were auoided in parte. But such going can seldome happen vnto a Catholicke, vnlesse a man had such pleasure in going to the Church against his conscience, as some men may haue (as we saide out of S. Augustine) in telling of a lye. for either he goeth to auoide suspicion in some place, and than, they which are curiouse of him, doe conceiue of him as of an hereticke or schismaticke

ticke: Or he goeth that he may when he is called into questiō or before that also (if he be so forward as many are) be thought, or saied, to goe to the Church. And this wanteth no more of Scandall, than the going where he is knowne.

But howsoever it is, I say that scandall although it may in parte: yet can it neuer be fully auoided. For whosoever is at an heretikes church, although Scandall neuer so vnknowne so that he go not inuisible, but can neuer be seene there, by those which are there present:) be fully a-

besides the signification of the religion which is there used, schisme, dissimulation and such like as we haue saied before: he incurreth the greivous crime of scandall, because he seemeth to consent vnto the wickednes of the minister, and his adherents in that seruice. Wherin you must remember an ordinary distinction of Deuines. For there are 2. maner of consents. the first is consent, which is cause of the action: as when I know that without my consent, such action would not be donne.

Caiet verbo  
Restit.

An other is a simple consent, which onely consenteth, and yet is not the cause of the action. As if in Parliament there be a Bill put vpp against Catholickes: and I know that so many voices being passed already before mine, my contrary voice can not hinder, but it will be made a law: Now if I consent after so many voices, as are sufficient, (for if I should before sufficient voices were graunted, the case were altered, although I knew what voices were to follow:) than is not my consent a cause of that law: yet is my consent, a consent: and so according to S P A V L worthy of death as well, as that of the others. In like maner if you go to

Two man-  
ner of con-  
sents to an  
other man-  
sinne.

Ro. 1.

the



the Church, and the minister saith seruice onely for you: than is your consent the cause of his sinne and of the sinne of as many, as are there present: and than, who doubteth but you comitt a scandall? But if you go at ordinary times, when the minister notwithstanding your presence, would say seruice, and others be there without your inducement, or any euill example if this be possible:) yet is your consent present, and so vnderstood by all men, and therefore is not your action voide of scandall, but by consenting vnto an other mans sinne, you are also guilty therof: as a concurrunt, though not as the cause or mouer therunto: as one which alloweth, not as one which commandeth: as one which geueth the voice, whan the number already is sufficient to make the law. Neither is there any doubt but you may as well geue consent vnto an action vnto which you concurre for feare, as if you concurred for loue, as we haue saied before. Than vnto your selfe must you apply the verses of the Psalme. Whan thou sawest a theefe, thou didest runne with him, & with adulterers thou didest putt thy portion. Thou didest wickedly thinke that I were like vnto thee: I will reprove thee, and sette thy selfe before thy owne face. that is, that your own conscience shall iudge and condemne you. But least you should thinke I speake this of my owne iudgement, not leaning vnto the generall doctrine of Gods Church: you shall heare the Martyr Irenæus his graue doctrine against the Valentinian heretickes and other like. Be not you (saith he) partakers with them. And as there (in the schisme of Dathan and Abyron the dam-

See §.10.

Pf.49.

L.4.c.46.  
A plaine  
testimony  
of S. Irenæus

damnation of the principall sinners was common to the rest, because they liked them, and conuerſed with them: So here also a litle leauen corrup-  
teth the wholle heape.

## §. 32.

Hitherto you see I haue proceeded from the ve-  
ry necessary groundes of the law of God and of na-  
ture. Neither can you by your protestation, or in-  
tention, or pretense of feare, or any other motiue  
whatſoeuer, excuse your selfe from the violating of  
any one of these vertues before rehearsed.

THE  
THIRD  
PART

There are some other reasons of no small force,  
vsed to be alleadged, of *W* because I know you wil  
make no great account, I will be content to say no  
thing. One onely thing will I putt you in mind of:  
that is, of the daunger of infection, *W* by going vn-  
to heretickes churches, you expose your selfe vnto.  
of *W* if you make small reckoning esteeming your  
selfe a great doctour, & able to answer all maner  
of heretical obiections: yet do I earnestly desire you  
to remember, that once you could say as much in  
this point of going to the Church, as in any other  
matter of Catholicke religion. And O senselesse  
Galathian who hath bewitched you? how are you  
so suddenly altered? verely malice hath altered your  
vnderstanding, & fiction hath deceaued your soule:  
and therefore most happy had you bene, if as *Y* wis-  
dome of God doth speake, you had bene the taken  
vp vnto god, whā liuing amongst sinners you were  
pleasing & beloued vnto God. O how trew it is *Y*  
fiction and dissimulation deceiuerh the soules of  
many in our poore countrey? What olde man is  
now a Protestant, who hath not gotten such pesti-  
lence

Danger of  
infection.

Gal. 3.  
Sap. 4.

Dissimula-  
tion is the  
way to in-  
fection.



L. 4. mor.

C. 27.

Iob. 3.

Fower de-  
grees of  
sinne.\* Going to  
the Church  
secretly.

lence by fiction? who is now a Cōmissioner of ripe witte, who being sonne of Catholike parents, hath not bene altered by fiction? Yea who is now so earnest persecutour of Catholickes, as those <sup>W</sup> at the beginning of this last reuolte, hauing bene Catholickes them selues, are now most opposite, because they saw they could not haue creditte at the first, but by fiction? S. Gregory describeth fower degrees of sinnes, both in the minde and in the deede, expounding a sentence of I o B, and to euery member of that sentence applying one degree. The wordes of I o B, are these: Wherfore died I not in the wombe? or being come forth from thence, did I not forthwith perish? why was I taken vpon the knees? why was I nourished with the papas? Fower waies (saith he) is sinne committed in the hart, and so many also is it executed in the deedes. In hart it is committed, by suggestion, delectation, consent, and by the presumptuousnes of defence. Suggestion is made by the aduersary: delectation, by the flesh: consent by the spiritt: the presumption of defence, by pride. For the sinne <sup>W</sup> shoulde terrifie the mind, doth extoll it: and hauing thrown it downe, doth lifte it vp; but being lifted vp, doth more greuously bruse it. In the same manner is a sinne executed in the deed. First, the sinne is\* secretly donne: afterward, before the eies of men, without any shame therof, it is manifested: than is it brought into custome: at the last either with the seducements of false hope, or the obstinacy of miserable dispaire it is nourished. Thus S. Gregory. This is the miserable progression of lamentable Schismatickes, who trusting too much to their  
to their

to their owne cleannes, aduenture to touch pitch:  
and much like vnto the lewd persons of the world,  
seeking to enioy their vnlawfull contentments, be-  
fore they be aware, conceiue sorrow, \* and bring \* Psal. 7-  
forth iniquity: which so long they harbour in their  
vnhappy lappe, that at the length they nourish it  
with their pappes, and drinke it in vnto their very  
harte? Thus much for a wise man as you are will  
be sufficient, for the daunger of infection, least per- Eccle. 3.  
haps louing daunger you perishe therein. I my  
selfe haue bene acquainted with a learned religious  
Professour of Diuinity, who according to the ne-  
cessity of his lectures hauing sometimes Caluins  
workes in his chamber: with great humility (a farr  
contrary spirit, vnto that which beareth great sway  
in our country) protested vnto me, that he trem-  
bled, whan hee remembred he had them in his  
chamber. Much more should you tremble at the  
liuely voice of your blasphemous ghospellers, as  
from whose mouth vndoubtedly the Prince of he-  
resy him selfe, belcheth out the smoaky doctrine of  
his filthy kingdome. And it is a thing to quake  
and tremble at, that the Prince of the Apostles  
who thought him selfe (and that with great rea-  
son) more strong than your selfe, was notwithstan-  
ding at a girles voice so infected with feare, that he  
repented it all his life after.

## S. 33

Now for the greuousnes of this sinne, which  
as you see containeth in it selfe so many sinnes, I  
know not how to deale with you. For we haue  
receiued euen from the first Parents of mankind  
such inclination to the defence of our owne iniqui-  
ties,

The compa-  
rison of this  
sinne with  
other gree-  
uous offences



ties, that euery one seeketh to make that faulte which he him selfe is subiect vnto, the least of all other. much like vnto a tale (which is for all that no false tale) which I haue heard of a Robberye donne betweene London & Portchmouth. when the theefe taking certaine golden buttons, which the true man had vpon his dublett, and by chance letting some of them fall: the true man sette his foote vpon 3. or 4. of them, & beeing asked by the theefe, who had diligently fought to take them vp, whether there were all: he answered that there were all. But the theefe remouing the others foote and spying the buttons tooke them vp, and sharply rebuked him for his lye; Saying: what a lyer? a lye is the worst faulte in the world. So that I feare very much, least as the theefe esteemed his owne faulte lesse then a veniall lye: So you will not be induced to iudge aright of your faulte of going to the Church. But I tould you before S. Thomas his opinion of schisme, who iudgeth it the greatest sinne which may be comitted of all others, which are not directly against God: such as are heresy, Idolatry, & other like: but only against the neighbour. Yea in the same place he saith that sometime Schisme is greater than heresy, because it causeth greater harme. S. Augustine saith that it is a greater fault, than Idolatry, & sacriledge: & proueth it by the punishment of Dathan and Abyron. S. Cyprian is very vehement in the reprehension of schisme saying that the Schismatickes of Christes Church offend more hainously than Dathan and Abyron: because these did not make a new congregation, but onely presumed to take vpon them the office of

See §. 23.  
The hainousnes of  
Schisme.

L. 2. de bapt  
c. 6.

L. 1. ep. 6. ad  
Magnum.

of doing Sacrifice, which belonged onely vnto Aaron. But Schismatickes make a newe congregation opposite vnto Christ his Church. But you will surely beare reuerence vnto Christ his owne testimony, who appearing vnto S. PETER of Alexandria a glorious Confessour and Martyr, with a torne coate: gaue him this answer, demaunding the cause: that Arius had torne his vestiment, **W** is the Church. Thinke therefore with your selfe of the filthe of this sacriledge: and blushe to see your selfe a shamfull patch in Caluins coate, whose coate surely, is not now a peice of Christ his coate, which is altogether vndeuided, but a ragged cloute, raked out of the sincke of hell, although presumptuously arrogating to it selfe the name & title of a Church of Christ. But we will staye somewhat vppon the generall doctrine of S. Thomas, whom willingly I follow, for that his authority in common doctrine of Deuines is sufficient to stoppe any mans mouth who pretendeth to beleue Catholickly. This doctrine therefore, doth define that sinne to be more greuous, which hath an obiect of greater dignity. As because all outward goodes, are of lesse dignity than man him selfe, man being the end of all exterior things: and God more excellēt than man, as his finall & principall end: Therefore is murder a more greuous sinne, than theft: & infidelity, blasphemye, heresie, and such like, are more hainouse than murder. Than according to this rule must you consider what good is taken away by euery vice. And that **W** taketh away that good which is deu vnto God and his Church: you must preferre before all other. Afterward, there followeth the

I

good

Peda in  
martyrol

I. 2. q. 73.  
Whence is  
y greuous-  
nes of sinns  
examined

The order  
of those  
good things  
which we  
must loue  
and pursue



good of your owne soule: than, of your neighbours soule: next, of your own body or life: than, of your neighbours: And finally your owne temporall good hath the last place of all. So that you may see what account you must make of that action, which neither obserueth faith towardes God, nor vnity, and obedience to his Church: nor charity toward your selfe, or your neighbour. If a man sinne against a man (as the holy scripture saith) god may be pacified vnto him: But if a man sinne against our Lord: who shall pray for him? Besides if you sinne within the Church of God, you haue a remedy at hand: the daily vse of holy Sacraments doe as it were inuite you to repentance: the continuall praiers and Sacrifices of the Church are offered vpp for you, to mitigate the wrath of God, against you. But if you once seuer your selfe from the body: you can receiue no influence from the other members. S. Augustine where he expoundeth the wordes of our Sauour, concerning the difficulty of remission, when a man sinneth against the holy ghost: very learnedly discourseth of the sinne of schisme, which hee affirmeth to bee the sinne against the holy ghost. For that the Schismaticke vniting him selfe to other congregations, or rather (as this Saint saith) to other segregations, and so deuiding the spirite of God: cannot in any maner haue the same spirite of God, by which onely remission of sinnes is geuen: so that Martyrdome it selfe cannot auaille him. whereas those w<sup>h</sup> sinne, being in the Church, doe onely sinne against the sonne of man, not deuiding the vnity of the spirit. And all this hee confirmeth by the authority of S.

IVDE

1. Reg. 2.

Sinners in y<sup>e</sup>  
Church easily rise againe.

Ser. 11. de  
verbis Do. et  
ep. ad Bonif  
com. 50.

S. Augustin  
saith that  
schisme is a  
sinne against the  
holy ghost.

Martyrdom  
profiteth  
not in  
Schisme.

INDE, who saith, that Schismatickes not holding the head, haue no spirit or life within them.

Neuerthelesse that no man may take occasion hereby to geue him selfe to licentiousnes within the Church: let him vnderstand, that although heresie and schisme in them selues be more filthy, abominable, and offensive vnto God, than any carnall sinne whatsoeuer: yet may schisme perhaps sometime be committed in so small a degree, and with such circumstances of feare, or want of deliberation, or of perfect knowledge, or of the smallnes of the matter in which schisme is shewed, that although it cannot be excused from mortall sinne: yet it may so be diminished that the greuousnes of other sinnes, lesse in their owne kind, but being committed with great disorder and continuance, may farre exceed the greuousnes of schisme. Moreouer carnall sinnes are more dangerous, than such schisme as may be of frailty and feare committed. For as the Philosopher teacheth, the appetite of delight is vn-satiabie, whereupon it ordinarily happeneth, that a man is very hardly withdrawn from fleshly concupiscence, if he be once entangled therewith: which is also the cause that the Deuill most of all (as S. Augustine saith) reioiceth of Idolatry & lechery. But he which once goeth to the Church for feare, and with trembling of hart, and humble acknowledging of his faulte before God, may easely rise againe. Furthermore he which is drowned in carnallity, for the vehemēt applying of his thoughtes and powers to such sensuall abiectes, is hardly capeable of reason, and of Gods holy motions and inspirations, wherby he

Against licentiousnes in the Church of God.

Carnall sinnes very dangerous. l.3.eth.c.12.

in Leuit. Isid.l.2.c.39



good of your owne soule: than, of your neighbours soule: next, of your own body or life: than, of your neighbours: And finally your owne temporall good hath the last place of all. So that you may see what account you must make of that action, which neither obserueth faith towards God, nor vnity, and obedience to his Church: nor charity toward your selfe, or your neighbour. If a man sinne against a man (as the holy scripture saith) god may be pacified vnto him: But if a man sinne against our Lord: who shall pray for him? Besides if you sinne within the Church of God, you haue a remedy at hand: the daily vse of holy Sacraments doe as it were inuite you to repentance: the continuall praiers and Sacrifices of the Church are offered vpp for you, to mitigate the wrath of God, against you. But if you once seuer your selfe from the body: you can receiue no influence from the other members. S. Augustine where he expoundeth the wordes of our Sauour, concerning the difficulty of remissio, when a man sinneth against the holy ghost: very learnedly discourseth of the sinne of schisme, which hee affirmeth to bee the sinne against the holy ghost. For that the Schismaticke vniting him selfe to other congregations, or rather (as this Saint saith) to other segregations, and so deuiding the spirite of God: cannot in any maner haue the same spirite of God, by which onely remissio of sinnes is geuen: so that Martyrdome it selfe cannot auaille him. wheras those w<sup>h</sup> sinne, being in the Church, doe onely sinne against the sonne of man, not deuiding the vnity of the spirit. And all this hee confirmeth by the authority of S.

Ivds

1. Reg. 2. .

Sinners in y<sup>e</sup>  
Church easily rise againe.

Ser. 11. de  
verbis Do. et  
ep. ad Bonif  
com. 50.

S. Augustin  
saith that  
schisme is a  
sinne against the  
holy ghost.

Martyrdom  
profiteth  
not in  
Schisme.

INDE, who saith, that Schismatickes not holding the head, haue no spirit or life within them.

Neuerthelesse that no man may take occasion hereby to geue him selfe to licentiousnes within the Church: let him vnderstand, that although heresie and schisme in them selues be more filthy, abominable, and offenseuue vnto God, than any carnall sinne whatsoeuer: yet may schisme perhaps sometime be committed in so small a degree, and with such circumstances of feare, or want of deliberation, or of perfect knowledge, or of the smallnes of the matter in which schisme is shewed, that although it cannot be excused from mortall sinne: yet it may so be diminished that the greuousnes of other sinnes, lesse in their owne kind, but being committed with great disorder and continuance, may farre exceed the greuousnes of schisme. Moreouer carnall sinnes are more dangerous, than such schisme as may be of frailty and feare committed. For as the Philosopher teacheth, the appetite of delight is vn-satiable, whereupon it ordinarily happeneth, that a man is very hardly withdrawn from fleshly concupiscence, if he be once entangled therewith: which is also the cause that the Deuill most of all (as S. Augustine saith) reioiceth of Idolatry & lechery. But he which once goeth to the Church for feare, and with trembling of hart, and humble acknowledging of his faulte before God, may easely rise againe. Furthermore he which is drowned in carnallity, for the vehemēt applying of his thoughtes and powers to such sensuall abiectes, is hardly capeable of reason, and of Gods holy motions and inspirations, wherby he

Against licentiousnes in the Church of God.

Carnall sinnes very dangerousc.  
l.3.eth c.12.

in Leuit.  
Isid.l.2.c.39



may be moued to rise againe: which hindering of reason and Gods motions, is not ordinarily found in one indeliberate or fearefull acte of schisme. Finally (as S. Gregory saith) carnall sinnes haue a certaine filth and infamy ioined vnto them, which is not in other sinnes, although greater in their owne nature. Wherefore Aristotle him selfe affirmeth, that the sinnes of intemperance, as well in touching as tasting, are of all other most reprochfull: because they be about those delightes, which are common vnto vs and beastes. Whereupon he concludeth thus:—With such thinges therfore to be pleased and delighted, is beastly. ¶ Those therfore are beastly men, which geue them selues to such delightes as they are capeable of, not in that they are men, but as they are (animalia) that is, living thinges, which is a name comon to them and beastes. Yet on the other side least I should flatter you to much: those are Diuelesh men, w<sup>h</sup> geue them selues vnto sinnes, more proper to Diuells, than vnto men. which sinnes although they be farre seuered from beastly concupiscence: yett doe they imply such deformity, as the Diuells onely loued at the beginning. as Pride, against God and his Church, heresy, schisme, & such like. For that you may know perfectly your owne estate: the first Scismaticke that euer was, was Lucifer: making a diuision in that holy Church, as yet being but militant, from whence he was by his detestable schisme throwen out: that as of him it is most worthely said; From the begining thou hast broken the yoake, thou hast pulled a sunder the bandes & hast saied, I will not serue: so he might,  
being

L. 33 mor  
c. 11.

3. Eth. c. 10.

Against  
those which  
call carnal-  
lity a mans  
fault

Schisme a  
proper sinne  
of the Diuel

Hier. 2.

being here permitted to gouerne the darkenes of  
 this miserable world, be King ouer all the sonnes  
 of Pride, who breaking the sweete yoake of Christ,  
 and renting the holy bandes of his vndeuided gar-  
 ment, refuse to serue vnto his holy Spouse. For  
 what nation or kingdome soeuer shall not serue  
 this most glorious Queene, shall perish. Whoso-  
 euer is out of the Arke of Noe, shall be swallowed  
 vpp in the generall deluge. I will shew you ther-  
 fore my opiniō of the degrees of this kind of fault.  
 In the highest degree is hee which going to the  
 Church, is an hereticke in deede. Than followeth  
 he which is not an hereticke inwardly, but so go-  
 eth to the Church, that he seemeth to go with all  
 his hart, and as an hereticke. Afterward, he which  
 being commonly knowne to be in mind and reso-  
 lution a Catholicke, yet goeth to the Church, and  
 defendeth it as lawfull. and in this degree he may  
 go the deeper, if others by his example & doctrine  
 be induced either to the same opinion; which is  
 worse: or to the same practise onely, without the  
 inward allowing of his act; which is not altogether  
 so hainouse. And if this scandall be notably ioi-  
 ned therunto: I dare match this person, yea, and  
 preferre him, also, to the hereticke him selfe: and  
 that by S. Thomas his authority: who saith in this  
 maner. It may happen that some Schismaticke  
 may sinne more hainously than some Infidell, or  
 hereticke: either for his greater contempt, or for  
 the greater daunger which he causeth, or for some  
 such like thing. Than lett there followe in this  
 rancke, he who vsually goeth to the Church, yet  
 all the world knoweth he doth it for feare onely,

Iob. 41.

Esay. 60.

Gen. 7.

Hieron .ep.

57 ad Da-

mas.

Degrees of  
these kindes  
of sinne

1

2

3

Perswaders  
of schime  
or allowers.

2.2.q.39.

ar 2.

Chrysost.

ho. 11 in ep.

ad Eph.



Sess. 25. c. 3.  
de refor.

Priestes al-  
lowing of  
this action.

and no way defendeth his owne sinne. The nexte company of this band, shall be of those, which vse to go seldome, as once or twise a yeere: yet continue in this purpose, and meane to sleepe still in their excommunication and separation from the Church of God. For this continuance of sinne, and of so greate a sinne, and contempt of the censure of the Church of how great accounte it is, the Councell of Trent declareth, whan it commaundeth that against such as after they are by name excommunicate, remaine in their excommunication for the space of one wholle yeere, such proceeding be taken as is ordinary against heretickes or the suspected of heresy. Vnto all these in my iudgment, doe those men which liue in the shamefull filth of dronkennes and carnalities (so that the circumstances therof be not exorbitant) yeeld the vpper hand. And such a one as once only, for feare, or some other passion yeldeth to go to y<sup>e</sup> Church, yet without any notable scandall, or peruerting of others, and presently sheweth afterward vnto the wholle world his perfect repentance: This man I accounte of an inferiour degree of iniquitye vnto those which continually liue in a filthy state of carnall dishonesty: yet I preferre him in this band of wickednes before him which through frailty often falleth into the other sinnes and presently riseth againe. One onely sorte of men there is, who although they go not to the Church, yet may incur in very high degree the crime of schisme. and these are Priestes, (if there be any which maintaine this action) of whom I need to say nothing in this place. Wheras for that learning which God hath bestowed

wed vpon them, themselves may consider, what censures they haue incurred, or may incurre, and how great a fault it is opposing themselves to their chiefe rulers herein, in steede of shepherdes to become wolues. But if any one should so forgett him selfe, and in corners secretly whisper against y<sup>e</sup> receiued truth: such you are bound vnder paine of mortall sinne, to detect, that by their superiour they may be corrected. For it is conuenient that they know how there is one vnto whose decisiō in all doubts in vertew of obedience they are bound to stand. who hath long since not failed to make his iudgement knowen herin.

Now Sir I remember that in heathen common welthes, it was accounted a great indecency, for parents to bath themselves together with their children: Such greate reuerence they thought to be dew to naturall comelines, that they esteemed it no small faulte, to be vnto them a patterne of the breach therof. But how can you here answere the great impiety which you vse vnto your children, whan not onely you shew them your euill example of doing wickedly, therby geuing them a certaine licence to fall into whatsoeuer wickednes, they can craftely conceale: But you enforce them, or commaund them, or at the least permitt them, to go to hereticks Sinagogues. Where is your wisdom? where is your piety? where is your feare of God? I will here say no more than this: that according to the law of Cod and of nature, you are vnder paine of mortall sinne bound to bring vpp your children in the discipline & correction of our Lord, for who hath not care of his domesticalls,

Cicer.de  
offic.

Impiety of  
schismaticke  
Parents.

Eph.6.



1. Tim. 5.

Pfal. 105.

1. Reg. 2.

Cont. vitu-  
perat. vitæ  
monast.Parents  
neuer so  
holly con-  
demned for  
their chil-  
dren.Carying to  
the Church  
by NursesGoing of  
children.Marying  
them out of  
y Church.

as S. PAVL saith, hath denied his faith, & is worse then an Infidell. And what is this which you doe in your children, but to sacrifice them vnto the Diuell? Let the example of Hely feare you: who though hee seuerely reprehended his children for their sacrilegious extortion: yet because he did not remedy their disorder, was seuerely punished, both with the losse of his life, and also with the desolation of his wholle countrey and famely, and the taking of the Arke of Gad. And it is to be noted as S. Chrysostome very well saieth, that this Hely was otherwise a vertuous and perfect man, as that Saint gathereth out of his resignation which he shewed vnto Samuell, when the young Prophet after his new vocation, threatned vnto him from Gad that which afterward befell vnto him. But this one fault did greuously incense Gods wrath against him. Let this be sufficient for your paricidiall impiety towards your children, that howsoeuer they be caried by their Nurses to the Church, so long as they sucke (which notwithstanding is a greater danger, then to let thē go to bedd without blessing, or to suffer thē to remaine in placēs haunted with spirits, as experience hath taught vs) yet after they be once able to haue a conceit of deuotion towards Almighty God, although they de neber so little, or so simple, to suffer thē to go, much more to send them to such conuenticles: is in you a hainous mortall sinne, as being directly against the charity, and piety, and discipline towards your child. The like I say of marying them, or permitting them to marry out of the Church. It is the childes office in deed not to marry without his Parents

rents or Tutours consent, and in so doing albeit his marriage be sufficient, though it be secrette, and without Preist, or witnesse in our countrey where the Councell of Trents decree taketh not place: yet aswell in the secrefye of the marriage and in the secret vse therof, w<sup>e</sup> is alwaies vnlawfull, although they be sufficiently married, vntill it be published: as in the want of his Superiours consent, he sinneth greuously. This beeing in mans life reputed a great iniury, and against the honour dew vnto his Parents, except the Parents or Tutours offered him herin some great wrong. For although a child be not bound to marry, whom his Father will, except there were other particuler circumstances of the necessity of his family, or some great cause, which in charity might binde him, there being no cause to the contrary: yet one thing it is, not to marry at his fathers apointment (which notwithstanding sometimes may be mortall sinne:) an other it is to marry one of his owne choise and appointmente, and to bring into his fathers family a new daughter in law, without asking his fathers consent, or without presuming of his liking: which thing is both contrary to the custome of the holy Patriarches, and the honour dew vnto parents, and the doctrine of holy Fathers & of most graue Deuines, and the custome also of the holy Church, w<sup>e</sup> vseth to haue the spouse deliuered by her Parents or Tutours at the solemnization of marriage. Now you must not be like vnto those which loue to buy good cheape, and to sell deare. Therefore as you must haue your children obedient vnto you, so w<sup>e</sup> mutuall bond, must you prouide for them, and

I s

that

No small  
faulte for  
children  
to marry  
without  
consent of  
Parents or  
Tutours  
Catechism:  
conc.

Trid. de  
Sacr. matri  
in fine 30.

q. 5. c.  
Aliter & c.  
Nostrates &  
c. qualis &  
23. q. 2. c.

Non omnis  
Nau. c. 14. n.  
15.

Sotus. d. 29.  
q. 1. ar. 4:  
Bellarm. l. 1.  
de matr.

c. 19



**Conc.** that much more in spirituall thinges than in cor-  
**Carth. 4. c.** porall, and with more care and diligence preferue  
**13. Tert. l. 2.** them from schisme and heresy, than from the tem-  
**ad vxo. in fi-** porall infamy of other wickednes. which if you do  
**ne. Ambr.** not, what do you else; but as \*S. Augustine saith,  
**ep 45. ad Si-** beger children, that you may nourish them, not to  
**fin & l. de** God, but to y Deuell? I will not say that you are  
**Abraham.** bound with your owne imminent perill, to admitt  
**c. vlt. & ha-** them ordinarily to Masse: but to keepe them from  
**betur 32. q.** Churches, to instruct them Catholickly, & when  
**2. c. Honora** it is thought necessary, to prouide them spirituall  
**tur** helpes: this I affirme to be your necessary dewty.  
**very plainly** If you haue manifest hope and fitte opportuni-  
**intreatech** ty of reducing any moste simple person from his  
**herof.** wicked waies, whom you see to haue necessity of  
**\*l. con. mēd.** your brotherly correction and admonition: when  
**c. 7** there is none other which can or will vndertake  
**Our dewty** the same: so that you fully perceiue that he will  
**towards our** thankfully accept such office of charity, and not  
**neighbour** traiterously detect you for a perswader, neither ma-  
**in this point** liciously or puerly bring you or others into ma-  
**Eccli. 17.** nifest daunger of spirituall detriment: than are  
**This dewty** you bound vnder the guilte of mortall sinne, by  
**is much** the very law of God him selfe, who hath geuen vn-  
**greater in** to euery one charge of his neighbour, to bestow  
**extreme ne-** this charitable almes, and to shew this spirituall  
**cessity & at** mercy like a good Samaritane towards your neigh-  
**the point** bour. which office if you culpably omitt, you are  
**of death.** as S. Augustine saith, guilty of the same crimes  
**Ser. 16 de** which your neighbour committeth. the reason of  
**verbo Do. l.** such censure wee may vnderstand by S. Bernard.  
**1. ciu. c. 9.** Let none say, am I the keeper of my brother? Let  
**Ser de natiu** none as much as lieth in him, beare patiently, that  
**Joā. Bapt.**

order

order doe perish, & discipline be transgressed. For to be silent when thou maiest reprove, is to consent: and we know that like punishment is provided for those which doe, and those which consent. Feed, saith S. Ambrose, him which dieth for hunger. for whosoever thou arte, which by feeding him, mightest haue saued his life if thou hast not fedd him, thou hast killed him. ¶ Inferre hence the greater necessity of sauing a soule, than feeding the body: and the greater bond of fatherly piety, than of brotherly charity. God graunt that in our afflicted countrey many thousand soules, without any other crime but with this onely want of charity and piety towards their neighbours, and children, doe not euery day eternally perish.

## S. 35

By this which hitherto hath bene said, it remaineth proued, that this action of going to hereticks seruice, is of it selfe repugnant vnto the very law of God, and of nature, & a case indispensable by any power vpon earth: and, besides, many other deformities therein contained, a distinctiue signe and manifest note, wherby heretickes or schismatickes are discerned from trew Catholickes.

Wherupon I do infer two very certaine truths. first, that most friuolous is that reason of yours y<sup>e</sup> the going to the seruice of heretickes was lawfull before the statute of going to the Church, and no distinctiue signe at all: and thence you conclude, that neither it can now be a distinctiue signe, wher as temporal Princes cannot giue the nature of a necessary signe of Religion, vnto any exteriour actiō, which is not such of it selfe. For howsoeuer your

Dist. 86. c.  
Pasce. vide. l.  
3. off. c. 6.

THE  
FOURTH  
PART  
Of the nature of a  
signe distinctiue

The 16. objection that  
temporall  
lawes or  
Princes, can  
not appoint  
distinctiue  
signes of religion



This action  
is of it selfe  
a signe di-  
stinctiue

in 2.2.q.3.  
ar.2.

Whether  
a Prince  
may make  
a signe di-  
stinctiue the  
omission  
wherof  
may be a  
mortall  
sinne

assertion of the power of Princes in this pointe be true or false: this action is (as I haue said) not by any worldly Prince or law instituted, but by nature it selfe, and by the very forme of all maner of Religions, ordained, as a ceremony. and from a ceremony if you take away the signification of religion, of that religion I meane, vnto which it doth belong: you destroy the nature of a ceremony, and make a ceremony, no ceremony.

But I perceiue the cause of your error in this argument, to be the dissention betweene Caietane and the rest of the Deuines. Caietane saith that if a Prince or a law amongst Infidells, doe commaund, that euery Christian weare a certaine kind of garment, different from the rest of that countrey, as a redd or yellow cappe: such lawe or commaundment may be in two respectes: either for the protestation of religion, that the Prince intendeth onely to know their religion therby: or else for a politicke distinction, that a Christian may be knowne from an Infidell, for the peaceable order of the common welth, and by such marke be reputed as it were infamous. Of these two cases he geueth a different censure. For in the first, that is, when the Prince intendeth to know euery mans faith and religion, although the same Prince intendeth therby to take occasion of persecuting the Christians: he saith, that it is a mortall sinne to omitt such garment for than (as he saith) euery one is virtually, and in effect interrogated of his religion, which than he is bound to confesse. In the second, he saith that a man may lawfully omitt such a signe, especially for to saue his life, wheras  
such

such law doth not bind in daunger of life, being onely a politicke and ciuill law, for the peaceable gouernment of the state, not in respect of religion. Therefore he concludeth that if a Christiā amongst Infidells should be commaunded to weare a redd cappe, onely for ciuill pollicy, least any tumulte should arise or disorder in the common wealth, by diuersities of religions, than in daunger of death, and with lesse daunger also he may without mortall sinne omitt that signe: As a Iew at Rome, or at Venice, for to auoide the officer which cometh to arrest him, may without deadly sinne cast off his Iewes cappe, that he may not be knowen; yea although his religion were the onely trew religion of the world. For such signe is not ordained for the protestation of his religion, but onely for ciuill pollicy. But if the end of such law were onely to protest religion, and that the Prince intended thereby to knowe Christians, for to punish them for their religion, and not to make onely a ciuill distinction, for the peaceable gouernment of Christians and Infidells: than to omitt such signe is a mortall sinne, against the confession of faith, which alwaies is necessary when a man is interrogated: euen as he is now (as it were, in effect) interrogated by the law or commaundment of the Prince. Thus doth Caietane discourse of the omission of the signe of a Christian vsed amongst Infidells.

But now let vs also see (for it maketh much for the vnderstanding of the wholle matter, and there is great difference) what he saith of the vsurping of the signe of an Infidell, either when Infidells liue in a Christian common wealth, as Iewes at

Rome

What Caietane thinketh of the omission of a signe of trew religion appointed by the Prince of a false religion.

Caietanes opinion of the vse of a signe of a false religion.



Rome; or whan Christians liue in an Infidell common wealth, as among the Turkes. Than, saith Caietane, although there be a signe appointed for an Infidell onely for ciuill respectes of temporall peace: yet is it a mortall sinne, for a Christian euery time which he vseth the same. So that a Christian at Rome wearing a Iewes cappe, or amongst the Turkes a white Turbant, doth euery time committe a mortall sinne, although it were for to saue his life: for he than sheweth him selfe a Iewe or Turke, by vsing the signe of either of them.

Marke y difference of vsing a signe of false religion, and omitting a signe of true religion.

Bannes. 2. 2.  
q. 5. ar. 2.

Other Diuines are against Caietane.

Thus you see Caietanes opinion is, that a man may neuer vse a signe of a false religion, although appointed by the Prince: but that he may omitte the signe of his owne religion, when it is not instituted for a protestation of religion: but when it is ordained as a signe of religion, than cannot hee omitte it without mortall sinne.

This doctrine by all other Deuines for the most parte is thought to rigorous. And they teach very well, that a signe of an Infidell, ordained for ciuill respectes onely, may lawfully be vsed by a Christian in time of necessity, and whan there is no scandall. neither is there in such vse, any signification of religion iustly geuen, but onely permitted. Euen as a lay man may weare a religious mans ordinary apparell, or a man a womans gowne for a good end, or for necessity, and yet not make any lye at all in the outward shew: but vsing that w<sup>h</sup> hath an other end besides the signification; permitt the behoulders to thinke him, to be either a freer or a woman, which in deed he is not. As also Christian Captaines in warre often times for policy vse  
Turkes

Turkes banners: and Preistes among heretickes, lay apparell: and neuer are reprehended by any deuoute conscience, for lying or dissembling, either in religion, or in their particuler estate.

In like maner the same Deuines doe teach against Caietane, that a man may lawfully omitte a signe of a Christian where it is appointed, whan by any necessity he is vrged therunto. and they yeld a reason, for that such Princes cannot prescribe vnto vs by what signes we shall protest our faith.

Here Sir, was that with which you were deceiued. For a lough Caietane be worthely iudged, to haue bene too seuer: yet against this action of going to hereticall seruice, together with Caietane, doe all other Deuines geue their graue and most deserued verditte,

For they distinguish in these matters, whether they be garmentes, or other actions; diuerse kinds. The first is, when some speciall garmentes or actions, are proper onely to a certaine nation, which is hereticall, Iewish, or Turkish; not in that they be of such religion, but in that the common vse of their countrey, hath brought into practise, such particuler custome. Such are the diuerse banners of seuerall countreis, and the manifold fashions of apparell, which in euery countrey we see to be most in vse. and in this kind there is no difficulty but any man may vse such garments or signes, as well as the proper tongue of the countrey, for any lawfull aduantage.

The second degree is when not onely in respect of the countrey, but particularly, for to make a distinction of religion, such garment is prescribed or vsed:

Diuerse  
kinds of  
signes or to-  
kens of reli-  
gion.

1

A signe di-  
stinctiue of  
religion in  
respect of  
the nation

2

A signe di-  
stinctiue in  
respect of ci-  
uill Pollicy



used: And if such prescription or custome be onely brought in for humane policy of ciuill gouernment, although withall there were a purpose of punishing or afflicting Christians therby: yett if there be some ciuill or honest humane vse of the same besides the signification of heresie, Iudaisme, Turkiisme, or other sorte of Infidelity and Apostasy: In vrgent case of necessity it may also be used lawfully by a Christian, as we haue saide before. and it seemeth very reasonable, for that a Turke newly conuerted to Christ, were not in any mans iudgement bound vnder mortall sinne, presently to cast away his white Turbant and so to betraye him selfe: for in those countreis a signe of a Turke is a white Turbant on his head.

3  
A signe distinctive in respect of religion, yet hauing a prophane vse for the principall end

The third degree, is whan such garment or action, is besides the ciuill vse thereof, (which is the principall end) referred vnto a ceremonious signification in euery religion. As amongst Catholicks, a corner cappe, a Freers weede, eating of white meates, and not fleshe vppon a friday. Amongst other sectes a ministers apparell, an Idolatrous Priestes ordinary and prophane garment. And in this degree also they say, that wheras these thinges haue of them selues a good and conuenient vse for the life of man, and the principall end of them is an honest humane vse, not a religious signification (neither trewly is a Freers weed, although it signifie a Freer, so religiouse as a Surplesse, Cope, Tunicle, or such like, whose principall and onely end is religion :) wheras also the common practise of mans life hath as it were by a long prescription obtained, that such thinges in time of danger may be used

be vsed, for their ciuill end, not regarding their religious signification: it shall be lawfull for to saue a mans life, or for other necessary and important good, to weare a corner cappe, or Freers weed, although these holy signes were vsed in a false and detestable religion: Also to eate flesh on a friday, to putte on a ministers, or Pursuants apparell, or such like. Neither were a minister vnder paine of mortall sinne, presently bound to put of his cloake or Ierkin after his conuersion, nor a Pursuant to throwe away his dreadfull badge; which he shold necessarily doe, if it were a mortall sinne to vse the same.

You haue now 3 degrees of signes or tokens of a false religion, and the common doctrine of Duties of their lawfull vse and practise. yet are not these degrees altogether indifferent of them selues but with certaine circumstances onely to be practised, and not otherwise. that is, first, with necessity. for otherwise the wholle action and the signification also, should delighte, which cannot be without sinne. Secondlye that it be seldome: as such necessity happeneth seldome. but that it may be preuented. Thirdly, that there concur not such circumstances therewith, that there be an effectuall profession of religion. as if one vsing a ministers apparell for to hide his religion, should well prepare him selfe as it were, to say hereticall seruice, or to preach, or such like, although he meant it not: or if one should do any thing indifferent in it selfe, in maner aforesaide, but commaunded for contempt of trew religion.

Certaine  
necessary cir-  
cumstances  
in the vse of  
the signes  
aforesaid.

Fourthly that scandall and daunger of infection

K

be auoid



be auoided, which in familiar conuerſation with thoſe of a contrary ſecte doth ordinarily uſe to happen.

4  
A ſigne diſtinctiue  
which hath  
no other  
uſe but to  
be a marke  
of religion

But beſides theſe indifferent uſes of ſuch actions or garments, there is the fourth degree: when garments or actions either of their owne nature, or by common iudgement and eſtimation of men, haue no other conuenient or honeſt uſe, but onely to be certaine markes or tokens of religion. for the uſe of ſuch maner of thinges, is of it ſelfe euill: and can neuer be admitted without mortall ſinne. as for to weare a garment with an Idoll painted therein, or the ſigne of the moone which the Turkes uſe for Mohometts honour: or to haue an Idoll in a mans houſe with an aultar before it, or other religious ſigne: this is altogether vnlawfull, becauſe it is by the commō eſtimation of men, eſteemed as a neceſſary ſigne of religion, and for no other end uſed, and therefore no more indifferent, than to caſt incenſe into the fier before an Idoll, and with the intention to referre it vnto the trew God.

Wherefore al Deuines conclude that ſuch a ſigne in the very inſtant of ſuch a mans conuerſion is to be preſently lefte: neither poſſible to be continued without remaining in the eſtate of mortall ſinne. Such markes amongſt Proteſtants I thinke you haue none. But amongſt Catholicks, ſuch a ſigne were a paire of beades: which onely to weare at our girdle, if Catholike religion were not the truth, were a damnable ſinne.

5  
A ſigne diſtinctiue  
which is a

There is yet the higheſt degree of all, in which your going to Church ſhalbe lodged and harboured. that is when a man uſeth ſuch ſignes or actions

one

ons, as of their owne nature & common consent, very ceremony of re  
 or practise of all nations are onely appointed to be mony of religion.  
 ceremonious actions of religion. Such for to vse,

and to apply vnto a false secte, or to a Schismaticall congregation, is a manifest signe of the same sect,  
 and of vnion with the same conciliable or false cō-

See §.7.

gregation. This made deuoute Naaman for to  
 feare, least his kneeling, when the King kneeled,  
 should haue bene thought as donne to the Idoll.

which in deed if it had bene so iudged, and not on-  
 ly materially donne before the Idoll, without any  
 ceremonious signification: coulde not any way

haue bene iustified. but his kneeling to aide and  
 assist his Prince, to whom he owed that dewtifull  
 tēporall seruice, conuenient vnto his Princely great-

nes: was not thought by any man to be vnto the  
 Idoll, whom all the people knew he detested. And  
 for this cause is Iehu condemned by the generall

See §.6.

consent of Doctours, for his dissembled vse of an  
 action of the owne nature signifying a ceremony  
 of Baalls religion and honour. Vnto this place

and lodgeing must I of necessity vslier your selfe,  
 and all your companions. whose action of going  
 to the seruice of hereticks (as I haue proued before)

hath as intrinsecall a signification of heresy and  
 schisme, as the deuoute going of a Catholicke to  
 Masse in a catholicke congregation, hath a pro-

fession of Catholicke faith, and of Catholicke vni-  
 ty and religion. yet is it here to be noted that as in  
 wordes, which haue the principall place amongst

signes of the minde and affection of man, there  
 may sometimes be the materiall vse or supposition  
 thereof, without the formall, as the Logicioners



teach: So there may also be in any action, which signifieth religion. An example we brought aboue of one which did onely relate the disloiall wordes spoken of Augustus; who onely vsed those words materially, without any formall signification therof on his parte. So also did we bring an example before of a materiall vse of signes and ceremonies of religion, whan we according to the common doctrine of Deuines affirmed, that the materiall shew of Idolatry in a play or Comedy, was not of it selfe vnlawfull. Yet notwithstanding as we saye that Sacrifice vnto Idolls, and contumelious speeches vnto his Prince are of them selues vnlawfull: So doe we say of signes of religion, namely of going to the Church. For we alwaies take such actions with the formall therof: which is the signification. which whan it is to be thought present or absent, the common estimation of men must decide by the consideration of time, person, place, and such like. And so wee say that going to the Church in an orderly maner as it is vsed in our coutry, cannot be voide by all mens estimation of signification of heresy, and of contempt of verety, as hath bene proued

Why Caietanes opinion is thought too rigorous

Than doe I conclude that the graue censure of Deuines condemning Caietanes opinion as too seuer, cannot be vnderstood of these expresse and positue signes of a contrary religion, but of the omission onely of a signe of a trew religion. wherein the reason is manifest. For a man is not bound alwaies to professe his religion, but in time and place: yet is he bound in no time or place to deny his religion. So may a man omitte a signe of his religion

religion, when he is not expressly interrogated: but he cannot, neither being asked, nor without asking, use a ceremonious sign of a contrary religion, without a most grievous mortall sinne. See than how you are deceived whilst you argue in this manner. If the Prince doe commaund me to weare a yellow cappe for protestation of my trew religion, I shall not deny my faith by leauing it; because y<sup>e</sup> Prince cannot make a yellow cappe a sign of religion: Therefore if the Prince command me to go to the Church of heretickes, for sign of conformity and adherency vnto his religion: I shall not deny my faith by doing it, because he cannot make going to his Church a sign of his religion. Surely, Sir, he needeth not to make it a sign of his religion. for nature it selfe and the consent of all nations, & the iudgements of all men, not affrighted from their reasonable vnderstanding by terrour of hereticall persecution: hath made it so already. And if you should remaine in Bocardo vntill you had proued this consequence, and reduced it to any lawfull moode or figure, you should neuer come forth aliue. That I may saye nothing of the difference betweene a sign of trewe & of false religion. For the trew religion may be protested onely by ceremonies ordaind by God and his Church: And therefore a temporall Prince cannot make a protestatiue sign therof. But as a false religion may be by a temporall Prince instituted and followed: so may the ceremonies, and protestations, and distinctiue signes therof be framed also according to his peculiar imagination. A man may con-  
 remne God and his Church, by houlding vpp his

A great difference be-  
 tweene a  
 sign of  
 trew & of  
 false religi-  
 on.



finger, whan by a blasphemous cōuenticle it were so agreed: but I thinke he could not please God so much by houlding vpp his finger for his honour, as he may displease him with the contrary intention, in the selfe same action. Neither doe I thinke any so wise, as to make that a generall signe of Catholicke religion and vnity.

The cōclusion of this wholle last discourse.

Sozom. 1. 3.  
c. 16.

Let this than be our finall cōclusion in this point, that although an Infidell Prince cannot make vs determinate signes of protestation of our onely trew religion, yett may hee make protestatiue signes of his owne Religion; which cannot be practised without mortall sinne: as we see in euery false religion to be in vse. In Mahomets religion to kisse his tounge. In Iewish, to be circumfised. In Caluins, to receiue his communion, or to be at his seruice. Which thing in Iulian the Apostata his time, made diuerse Christians to repent their folly. who hauing put incense into the fire before the Emperour, supposing it to haue bene donne according to some auncient law & custome of the Romans, onely to his honour: vnderstood afterward, that the Emperour tooke it as a signe of Idolatry: wherfore they with open protestation returned to let the Emperour know their Christian intent, and were banished the courte for the same.

Moreouer I say that this signe of going to the Church with heretickes, is whether the Prince will or no, of the owne nature a signe of heresie: and so not made by any lawe a signe distinctiue, neither in any case to be iustified by the Princes commaundement.

As for

As for your Protestation wee haue long since ouerthrowen it; saying, that for all your contrary minde, it is an exteriour signe of heresy: euen as in Marcellinus & others, there minde was known to be disagreeing to their exteriour Idolatry. And besides, that if it were possible that your Protestation might take away signification of heresy: yet it cannot but leaue signification of schisme & contēpt.

See §. 16. &  
§. 31.

The second thing which I inferre of that which hath bene saied in this wholle discourse, is the manifest discouery of the malicious enuye which our aduersaries: alwaies, not onely cary in their minds, but most cruelly and odiously disclose both many other waies, and especially in all Arraignements of Priestes and other Catholickes. For I perceiue by your owne confession, that the greatest motiue of your going to the Churches of Protestants, is the feare of being esteemed a hollow and dissembling subiect. And surely, I neuer saw so farre into the drift of our aduersaries, as I haue bene put in mind of, by the perusing of your letter. They seeke to discredit all Priestes, and the lay Catholicke with the Bulle of Pius .5. W<sup>h</sup> although it is well known to haue come forth before some of thē were borne, yea & before the most parte of them were of yeres of discretion: yet they must needes, forsooth, be necessary vnto the same: because they are not conformable in this one action of coming to their deuine seruice. For this cause they read it openly at the barre, being faithfully translated by some honorable learned Counseller (as they say) & are not afraide to publish that thing vnto the wholle multitude of trew and faithfull subiectes, which wee

Going to  
Caluins  
Church  
not made  
first vnlaw  
full by any  
late Canon



woulde faine haue drowned in perpetuall obliuion. They very odiously charge vs, that wee refuse to go to their Church, for that Pius 5. hauing sent forth that Bull, and reckoned vpp the causes therof: amongst other things maketh forsooth, one of the crimes condemned, the vsing and commaunding to be vsed by others, certaine impious mysteries (for so you say he calleth them) and ceremonies according to Caluins prescript. for which as well as for the other, hee declareth not onely the principall, but also the adherents in any such matters there recited, to haue already incurred the sentence of excommunication, and to be cutte off from the vnity of Christ his body. This you saye you heare to your exceeding reproch, at euery barr and iudgemente seate in London. wherfore you are enforced (for to make knownen your faithfull allegiance) to shewe in effect, that you haue no parte at all of the blame of that Bull. whether this be trew or not: that is, whether such be the effect of the same Bull, or no: I protest vnto you that I know not: and that, for the naturall loue, and loiall affection I beare vnto my soueraigne: I neuer did read the same. This your selfe is very priuy vnto, I doubt not, that so long as you haue bene a Catholike, and so continually conuersed amongst Priests & lay Catholikes, you neuer heard any one worde, or neuer so litle signification of so vnpleasaunt a thing. And withall, you perfectly should know, as well by the truth of the matter it selfe, as by many publicke protestations and solemne assertions, that there is not one Catholike in England, but beareth as dewtifull and hartly affection vnto  
his

his most deare Soueraigne, since such Bull or declaration: as either before the same, or if any such thing had neuer come forth. In so much y<sup>e</sup> looke what we might haue lawfully donne before without preiudice of our Religion, and disuniting our selues from that body, of which euery one of vs must necessarily liue and dye a member: the same we will in most dewtifull maner, and with moske sincere and vnfained loue, whatsoeuer otherwise malicious tongues geue out, euen as we looke for heauen, and the fauour of our redeemer: continually performe vnto our death.





## §. 36.

How needles a thing it is to bring forth the authority of the Cannon law, and example & practise of Gods Church, in this question which we handle: I hope it doth already remaine manifest. For that which out of infallible groundes of holy scripture is so necessarily concluded, what necessity is there by humane lawes or customes to confirme? That which is enacted by the most sacred Canons of the word of God, and the immediate inditing of his holy spirit, who will require to bee by humane iudgement approued? especially wheras (as I said aboue) if this actiō were only cōtrary vnto humane lawes although such humane lawes may vndoubtedly bind euen in perill of death:) yet is it to be supposed that our tender mother & Church, so carefull of vs in other matters, and extending her soueraigne power ouer our soules to the dispensation in most extraordinary cases: would not in so great hazardes and daungers as on euery side environ vs, hould the bridle so strait, but in the person of Christ, according to S. PAVLES example, confirme her charity towards vs, least we be circūuented by Satan. Besides, I know very well, how many there haue bene heretofore, who haue shewed herin their learned industry. So that I maruaile not a litle, that you who seeke to transgresse the bondes which your spirituall Fathers & Founders of this new offspring of religion, haue w so greate piety and vnwearied pacience laied before you: do not rather bring forth some auncient Canon, or practise of auncient times, to colour at the least, if not to defend your folly. For whan was it euer heard

THE  
FIFTH  
PART  
The 17  
obiection  
that we  
haue no  
expresse  
Canon or  
auncient  
practise of  
the Church

1. Cor. 3.

It were requisite y<sup>e</sup> the  
defenders  
of schisme  
shoulde  
allege  
Canons.



heard of in all ages since Christ his time, that a Catholicke orderly and religiously went to heretickes Sinagogues? Infinite places of Fathers, innumerable examples of Saintes with the sacred Canons of ecclesiastick discipline condemne it: not one approueth it.

2  
Heretickes  
sometimes  
haue come  
to Catho-  
licke congre-  
gations

Theod. l. 4.  
c. 17. l. de  
gest. cum  
Emerito.  
initio.

L. 5. ep. 33.  
Theod. l. 5.  
c. 32.

3  
The bond  
of auoiding  
heretickes  
in part en-  
larged

That Heretickes or Schismatickes haue come to Catholicke congregations, therein geuing token of their submission, we read. As their holy mother desireth nothing more than their reunion: So came Valens the Emperour to S. Basils Masse, & offered therat: So was S. Augustine and all his Catholicke fellow Bishoppes desirous of the Donatistes returne. So also would S. Ambrose his souldiers of the Emperours gard haue willingly wayted on their Lord to S. Ambrose his Church: And S. Chrysostome professed vnto Gainas an Arrian, that his Church was open for all which would come thither to pray: In like maner hath the wisdom of the Church released vnto vs the auncient bond of auoiding heretickes, or any excommunicate person euen in Diuine seruices. (I say) in Diuine seruices not in Caluines deuises) so long as they are not by name declared: Whereas before, euen since the Apostles, we were bound to auoide them in diuerse thinges, which the Canonistes & Deuines from auncient time, doe expresse by this verse.

OS, ORARE, VALE, CŌVNIO, MENSA NEGATVR.

Wherby all maner not only of ciuill conuersatiō, but also of cōmunication in spirituall ceremonies, yea euen of the onely lawfull holy Diuine seruice of y Church is vnderstood to haue bene forbidde.

Here

Hereupon I know very well that (as I saide aboue) in a Catholicke Church, so long as the name and title therof and maner of seruice is Catholicke, a man may be present at Masse, although the wholle company therof, yea the Priest him selfe were hereticall: So that they were in such maner heretickes, either secret, or publickly knowen, that they made not that their seuerall congregation: but for feare, or some worldly respectes, or that they allowing the Masse, dissenting in other pointes from Catholicke vnion, came to that place, as to a Catholicke place, not of any seuerall right, or vnity which they pretended therein. For so long as we doe not participate with thē in their seuerall Altar by them erected, nor in those thinges which doe deuide thē from Gods Church: we shall not deuide our selues from Ecclesiasticall vnity.

Farther then this, I also am not ignorant (as hath bene saied before) how y without any breach of Canonickall precept now in vse, a knowen Catholicke, in a citie, either vniuersally Catholike, or for the most parte hereticall, may vpon curiosity, or some other desire of mocking or disturbing the hereticall seruice, in some Church of theirs be present at their seruice and sermon, so that he be manifestly knowen not to come as one of them, and altogether he keepe him selfe from any ceremonious shew of cappe, or knee, or colour of conformity, or of vnlawfull obedience, exacted for the creditte of such religion or seruice. Such a one, I know, by diuerse to be allowed, or at the least, not to be condemned of mortall sinne, so that there be neither perill of infection, nor scandall. For this

mans

4  
How some  
Deuines, do  
say that it is  
lawfull  
whan there  
is no danger  
of infection  
or scandall



C. 59.

mans going I know to be materiall, as when Christians enter for such intent, into Iewes Sinagogues at Rome, or else where. And it is not formall, because he neither sheweth any reuerence, or conformity, nor is exacted of contempt, or for shewe of such conformity or vnion in their seruice or sacraments to be present. Although I know such practise to be farre diuerse from the custome of the most pure time of the Primitiue Church, whan as we reade in the Eliberin Councell, it was strictly forbidden that none should go vnto the publicke places of Sacrifices, euen onely so to see such Idolatry. And if we consider the case aright, we shall plainly perceauē, that the seeing, or hearing, yea the thinking of hereticall Sinagogues and seruices, is rather a thing fitt with sorow to burst the harte than to feed any curious mindes, with the pleasure of other mens miseries.

6  
Of the practise of  
Scotland.

Moreouer, I vnderstand also that in Scotland (which many peruersely will haue a patterne for England, wheras it were greater equity, that contrariwise, that countrey shoulde learne of ours, w<sup>h</sup> hath bene with so many holy laboures, and bloody conflictē of moste holy Martyrs, instructed and embrewed:) I vnderstand I say, that in Scotland a certaine tolleration hath bene. but, of what? of going to hereticall Churches? No Sir, of no such thing: But wheras there wanteth that perfect resolution which ought to be in Catholickes, who must beare euery where Christes Crosse and ignominy: that such as being otherwise Catholickly affected, will not refraine from the hereticall Sinagogues, and their Schismaticall practises: may yet as other  
hainous

hainous sinners are, be admitted vnto Diuine seruice: and notwithstanding their excommunication, wherewith they are tied, be exempted from this particuler effect of y<sup>e</sup> Churches censure. which that y<sup>e</sup> Pope may graunt: no man doubteth, who knoweth that such impediment proceedeth onely from his owne lawe. And that he hath graunted it: I haue vnderstood by those who haue in this point conferred w<sup>th</sup> such as very well haue knowen the matter. But that he worthely graunted it vnto that countrey: I doe nothing doubt: whereas it was so expedient to allure the ignorant people to the seruices of the Church almost growen altogether out of their remembrance and liking. But neither was it the Popes intention to absolue them in this maner from their excommunication, neither are they continewing in this estate capeable of any sacramentall absolution, or sufficiently disposed to the sacred communion of Christes holy Body and Blood: And therefore neuer admitted (whilst they so persist) to the participation of any Sacrament at all. Neither can the Pope, nor y<sup>e</sup> wholl Church of God, (as I am also most assured they will not) dispense any otherwise in communication, either with Heretickes or Schismatickes: but so farre onely as we shall not communicate in their crime: which alwaies is whan wee associate our selues vnto them in the highest degree of their crime, which is in their spirituall congregations.

All this though I willingly & plainly yeeld vnto you: yet it auaieth you nothing. For it standeth you vppon, to proue, that it is lawfull for to go to heretickes Churches, so that neither in respect of  
the



the maner of your going, which is religiouse and deuoute: neither in respect of the motiue of your going, which is obedience to a law commaunding a religiouse going: neither in respect of the vnion betweene you and the rest which are there, which is esteemed by your orderly presence: you may iustly be thought to conforme your selfe to the wholle Sinagogue. This if you can proue, or bring any one expresse Canon, or manifest sentence of approoued Father, to maintaine such opinion: you shall haue the victory: And I will not onely cease to disproue your action, but I will also commend the same. Neither am I so wedded vnto my owne opinion, nor so doting vpon my owne conceites, but I would willingly yeeld to the auncient truth. And whan I could not vnderstand the reason it selfe, I would thinke it a chiefe reason, to submitte my reason to my betters. Yea this I do sincerely protest vnto you, that for the desire of both spirituall and temporall good of my deare countrey, which I know might ensue, if this action were found by Gods lawe, and the sacred Canons, tollerable: I should so reioise at such a profitable inuentiō, that I should not esteeme of a strawe, if withall for this doctrine here set downe, and the like taught heretofore: I should remaine infamous and marked with perpetuall ignominy in this world. But too cleare is the case, and so well confirmed and established by generall consent, & practise of all ages: that to call it into doubt, seemeth vnto me no otherwise, than if a man in the brightest noone time of the yeere, should hauing his eyesight, yet grope for the way.

And

And you, Sir, & those also, who seeke to make them selues Patrons & maintainers of such schisme and detestable practise, in this examination or rather condemnation of the learned iudgement of your Superiours, and of diuerse holy priestes, worthy of their function, and of the great reward w<sup>ch</sup> they haue receiued, that is of walking with Christ him selfe. *IN ALIIS QUONIAM DIGNI SVNT*, because they washed their garments, and as it were, bleached them with the blood of the Lambe: you I say, and your companions or Fathers (if there be any Priest, which hath newly bene your ghostly Father, to begette you to the Deuell) after so many gloriouse confessions, after so many deathes, after so huge forfeitures of goods & landes, after so greivous disgraces of the world, onely for this pointe, which you impugne, incurred: in examining now whether it be right or wrong: seeme to doe as ridiculously, as I haue heard to be vsed in some places not farre from you, where they first hang the malefactor, and afterward consulte of his deserte of death. From which places, euen as some very pleasantly haue made a forme of a certain Letany, that they may escape: So doe I desire our good Lord to deliuer all his people from such *AFTER IVDGES* as your selfe and your companions are.

But least I should seeme to leane ouermuch to my owne discourses, or to the sentence and opinion of our late Founders and Apostles of our recovery, vnto me alwaies most graue and reuerend: I intend, with as much breuity as I may, to enter into the consideration of the Canons, and practise of the Church: that we may see, how truth is euer

It is ridiculous now to call this matter into question

Ap.3.

Ap.7.

L

constant,



The proud  
arrogancy  
of the defē-  
ders of  
schisme

2. Tim. 3.

what pro-  
ceeding is  
to be vsed  
in exami-  
ning the  
Canons &  
Fathers

constant, and neuer disagreeing to it selfe. Yet in  
all Christian charity I thinke it first necessary by the  
way to geue you this fraternall admonition: that  
whilest you and others, scarce out of the A B C  
whan this doctrine was first vniuersally published,  
by such as now liuing, for learning, authority, and  
vertew, you or they haue not yet ouertaken; do set  
so light by their sacred censure: you shewe your  
selues scarce as yet entered into the A B C of true  
vertew and mortification, and perfect purgation  
of hereticall dragges of Pride and singularity. And  
to all godly Catholickes worthy of the glory of  
that name, & of the generall renoume of constant  
confession of their faith, now made publicke in  
the wholle world, and registred vnto eternall me-  
mory: I say with S P A V L, reasoning of the dan-  
gerous times, into which it seemeth we are now  
fallen: of you, and of your fathers, and followers:  
ET HOS DEYITA. and such doe you auoide.

§. 37.

In the manner also of requiring the testimonies  
of antiquity, you deale as ridiculously, as if a man  
by the cōmon sentence of all the Iudges & lawiers  
of the Realme, condemned for a Robbery donne  
in Coome Parke, should pleade that he could not  
iustly be hanged, because in all the lawe there is no  
mention made, that he which robbeth in Coome  
Parke should be hanged. All Scriptures, all Fathers  
all Canons are full of most seure thunderings a-  
gainst your actiō, and yet is it not enough to con-  
demne such breakers of Gods peace and his Chri-  
stian vnity, but we must haue forsooth, euery par-  
ticular accident of your acte, the time, place, man-  
ner,

met, intention, and circumstances all sette downe by Propheſie before hand, & ſo condemned. This may well ſerue you to cauill for a while, yet cannot it hinder the moſt iuſt Iudge to pronounce vpon you dew ſentence, and deſerued puniſhment.

That we may not deny our faith, that we may not make any outward ſhew of falſe religion, that we may not diſunit the Church of Chriſt, or deuide his holy garment, that we may not contemne his ſpouſe, or any waies participate with her traitorous rebels in their rebellion: it is ſo cleare in Scriptures, Canons, Fathers, and perpetuall cuſtome of auncient Ages; that to deny it, or to doubt of it, were a moſt deteſtable hereſy. But becauſe they name not Caluins hereſy, nor make any mention of England, nor touch your Parliaments, nor Engliſhe obedience, nor high Cōmiſſioners, nor childiſhe awe: therefore thoſe generall rules are not to be applied to your Churches, Countreis, Parliaments, Intentions; which whileſt you maintaine: ſee alſo if there were a law made in England to defend murder, whether ſome alſo wold not require an expreſſe Canon to condemn ſo horrible a crime.

what can  
not be de-  
nied in this  
poynte w-  
out hereſy

But as I haue hitherto dealte with you out of Scriptures, and the ſtedfaſt groundes of Diuinity: So will I now deale out of Canons and cuſtomes of the Church: ſo that you will promiſe me, to cōfeſſe your ſelfe as well included in y<sup>e</sup> generall lawes of Chriſtians: as you hope to bee included in the generall promiſes of Chriſt, and muſt whether you will or no, be included in his generall threatnings.

I will therefore deuide this laſt peice of my diſ-  
course into three partes. And firſt ſhew what hath

The deuifi-  
on of that  
which fol-  
loweth,



bene obserued from auncient times of auoiding heretickes vniuersally, euen in all ciuill conuersation. Secondly of auoiding them in their seruice & ceremonies of their religion. Thirdly of the like care of shunning also such as are onely Schismatickes, euen in their lawfull rites and ceremonies.

§. 38.

Of the generall bond of auoiding Heretickes.

Mat. 18.

1. Cor. 5.

\* ep. 2.

Iren. l. 3. c. 3  
S. Ihon E-  
uangelist.

S. Policarpe

Concerning the first point, I need not to be very long: considering the charge of Christ cōmanding vs to account those which disobey the Church as heathens and publicans: and the doctrine of S. PAVL, that with such persons we must not eate and drinke: And the admonition of \* S. I H O N, who warneth vs, that to an hereticke, or any erroneous Doctour (such are those also, which teach that it is lawfull to go to the Church) who saith God saue you, communicateth with his wicked workes. This did the same S. I H O N teach vs also by his example: whan he suddainly departed from the Bath, in which Cerinthus the enemy of truth did bath him selfe: saying, that he feared the ruine of the house, because of his presence. S. Polycarpe also, out of whom S. Ireneus reporteth the former example, sheweth how diligent a follower he was of the holy Apostles of Christ, with whom he had bene familer. who would not so much as afford vnto Marcion an Arch-hereticke, a good looke: but when hee meeting him, desired him that he would know him: he saied, I know thee for Satans eldest sonne. Such care had the Apostles and their disciples not so much as to speake vnto those, which went about with their deceitfull leasings to falsifye the truth. Euen as S. PAVL doth

doth warne. A man that is an hereticke, after the first and second admonition, auoide: knowing, Tit. 3. that he that is such a one, is subuerted, & sinneth: beeing condemned by his owne iudgement. All this doth Eusebius \* reporte of these Saintes, out of Ireneus: so that you haue in one thing the authority of many. of Eusebius: S. Ireneus: S. Policarpus: \* 1. 4. c. 13. S. PAVL: and S. IOHN.

The same rigour we reade to haue bene obserued by S. Dionisius an auncient Bishoppe of Alexandria, whose owne wordes Eusebius thus citeth. 1. 7. c. 6. This Canon, and this example did I receaue of our blessed Father Heraclas. For hee cast out of the Church such as had departed from the Church, (not so yet but that they in corporall presence were partakers of the congregation of the faithfull) whā they were accused, that they had much conuersed with one of those, which defended a contrary doctrine vnto the Church. S. Heraclas.

Finally you know very well, that if this were the auncient custome of the Church towards all excommunicate persons, which were neither heretickes, nor schismatickes according to S. PAVLES doctrine, who speaking of all such deuied members commaundeth not to eate with them: you may much more know the stricte kinde of bond in auoiding heretickes and schismatickes. Which 11. q. 3. e. lesson the glorious S. Anthony a most perfect master of all holines and Christian dewty, not onely cum excom- taught by example, but leste vnto his schollers municato & sequenti his last will and testament. Heare (saith he) my & preced. children, the last will of your Father. And present- Chrys. ho. ly: To the Meletians and Schismatickes doe you 25. in c. 11. ad hebr. 1. Cor. 5. In vita. S. Antho- nies last will.



not come neere: neither ioine your selues in communication with the Arrians. ¶ Thus much as in so cleare a case for this first point shall suffice.

Two kinds  
of tollerati-  
ons in cō-  
munication  
with here-  
tikes

I  
e. quoniam  
multos  
11. q. 3. &  
seq.

1. Cor. 5.  
See Saint  
Chrisost. ci-  
ted before

& c. 10.

But because I know very well, that you will say that this custome is now worne out in the Church of Christ, & you see not the most zealous Catholicks of all to be so scrupulous in auoiding hereticks: I must necessarily say somewhat of two kind of Tollerations, which hath iustly enlarged the auncient seuerity of the Church herein. The first is necessity: wherby wiues, children, seruants, bondslaues, are permitted to communicate in ciuill thinges with those, to whom they belong. Also trauailers, & strangers, for their necessary helps might of olde haue ordinary traficke in places of excommunicate persons: This tolleration hath a groundē in S. PAVLES doctrine: who to the Corinthians writeth in this manner. I wrote vnto you in an epistle, not to keepe company with fornicatours: I meane not the fornicatours of this world: otherwise you should haue gone out of this world: But if he <sup>y</sup> is named a brother &c. ¶ Where he sheweth a certaine necessity of ciuill cōuersation, with those which make the wholle community of the place where we abide, for otherwise as he saith wee could not liue in this world. For which cause he geueth leaue \* in the same epistle to go to an Infidells feast. So that we may ground this tolleration vppon an euident necessity, that whan we liue amongst Infidells onely or for the most parte; although they be heretikes and fugitiues from Gods Church: yet we may vse such ciuill con-

will conuerſation with them, as ſhall be neceſſary vnto vs: auoiding alwaies daunger of infection, and ſcandall. Thus farre may we boldly aduerture by the auncient permiſſion of the Church.

But for the auoiding of many ſcandals and dangers of ſoules which might happen, and for y<sup>e</sup> comforte of fearefull conſciences, it hath ſeemed conuenient vnto the wiſdome of the holy ghoſt, to yeelde a farther liberty. and euen in the countreis where moſt be Catholickes to graunt by the ſpeciall permiſſiō of our holy mother the Church, that we may freely, in all maner of thinges, as well ſpirituall as temporall, communicate, with whoſoeuer, hauing incurred excommunication through ſome crime ſo puniſhed by y<sup>e</sup> lawes of the Church, are not either ſpecially declared, and denounced to be ſo excommunicate, or manifeſtly and notoriouſly knowen to be ſtrikers of a Clergy man. And although ſome doe except from this tolleration all manifeſt excommunicate perſons, & conſequently all manifeſt hereticks, according to y<sup>e</sup> limitation of the Councell of Conſtance: yet hath the cuſtome of the Church a trew interpreter of lawes, receiued this decree, with this generall enlargement: as it was alſo in the Councell of Baſill propounded. So that this tolleration muſt be generally vnderſtood, that euen with heretickes not by name excommunicate nor notorious ſtrikers of the Clergy, we may as well in ciuill as in ſpirituall thinges communicate. Whan I ſay ſpirituall thinges, I meane ſuch thinges as belong vnto the ſpिरite of God: not the inuentions, or ſociety of infernall ſpirits.

But what manner of ſpirituall thinges Caluins

Mart. 5.

Ext. ad eu-  
tanda

See Nauar.

c. 27. n. 35



Sec§. 7.

No Tolleration in two cases.

misteries are, and of the vnderstanding of this kind of tolleratiō, enough hath bene said aboue. Now must I warne you and whosoever shall take the paines to geue the reading vnto this my writing: that these Tollerations in two cases cannot be any warrant vnto vs at all, they being in whatsoever case indispensable. First if we finde such communication to be noisome vnto our soules, so that we persecue our selues to waxe colde in our seruour, and Catholicke resolution of persevering in Christian dewty, good life, and frequenting of Sacraments. for this bond of auoiding spirituall daunger doth bind vs in euery sinne. Secondly, if there be ioined withall, an expresse or virtuall deniall of our faith, or contempt of the Church, or superstitious behauiour or scandall: which in going to heretickes Churches doe alwaies concurre. For euen as the aforesaide tolleratiō cannot make but if you in murder, thefte, fornication, Idolatry, communicate with heretickes, you shall sinne as much, as before the Tolleration: So is it in this case of going to the Church. That therefore which is good: you may by the tolleration aforesaid, doe with heretickes: that which is euill, is as vnlawfull as euer before. And therefore in vnlawfull matters wee must haue recourse vnto the auncient Apostolicall rule of auoiding most constantly heretickes; And especially in their seruice: as a thing which can neuer be lawfull. For if a man may in putting of his cappe to the, as S. I H O N saith in his second epistle communicate to their wicked works, because he may geue the countenance & encouragement to prosecute the same: how much more shall he do the like in the

in the very toppe of their iniquity, which is in their seruice, & cōtrary Aultar vnto Gods holy Church?

§ 39.

For that alwaies, euen since the beginning, there hath bene amongst trew Christians an especiall account of communication with heretickes in their praiers: the great learned clearke Origen, and most auncient Doctour, shall geue plaine testimonie. Of whom thus writeth Eusebius. Origen (saith he) although being driuen by necessity, he conuerled in the same house with Paule an hereticke: yet euen at that time was he not affraide to shew euident and open tokens of his trew and Catholicke opinion in matters of faith. For when a great multitude, not only of heretickes, but also of our men, for the greate eloquence which was in Paule did flocke vnto him: Origen could notwithstanding neuer be induced to be present at praiers with him: As who from his tender age had both seriously obserued the Canon of the Church, and had alwaies detested the doctrines of errours. Thus Eusebius. Where I desire you to marke those wordes. Euident and open tokens of his religion. To be present at praiers. The Canon of the Church. And y condemnation of such as being in minde Catholickes, were present with Paule at his praiers.

But we must necessarily make some distinction of diuerse manners of praying with hereticks. The first manner is, whan they pray with vs, but Catholickly, that is either in a Catholicke congregation; or else priuately, but yet after a Catholicke forme and manner, which maketh such ceremony not to be accounted as an hereticall ceremony, but

what the  
Canons  
haue decreed of auoiding heretickes Seruice.  
1.6. hist. c. 3.  
Origen.

Going to  
hereticall  
conuenticles a token  
of faith.

Diuers manners of praying with heretickes.

I

L 3

rather



rather as Catholicke. So that here I doe not so much shew my selfe to communicate with the hereticke, as he to communicate with me. This was accounted in the auncient Church alwaies vnlawfull: vntill the Councell of Constance and decree of Martinus the fifth. For this degree of communication being not of it selfe vnlawfull, neither implying any deniall or contempte of religion, nor vnion with the hereticke in his diuision: as it was iustly forbidden at the first: so for the auoiding of many scandalls and daungers it was permitted after, as we lately saied. The second maner of communicating with heretickes in praier, is when we communicate with them in their proper Churches: or if in priuate houses, yet after their owne particular forme and maner. And this was that which Origen refused. And although hee woulde no doubt haue refused also the first communication, as than being vnlawfull, according vnto auncient Canons than in force: yet was hee by Eusebius iudgement thought in refusing this second communication, to haue shewed his Catholicke faith, which he should haue denied if he had donne otherwise. This second kind of praying with hereticks, is in it selfe vnlawfull. For it importeth a particular vnion and association in that, in which they haue cutte the selues from the house of DAVID, and erected a new Aultar, & fashioned new calues and new Gods, besides him which cannot be truly worshiped but in the trew spirituall Hierusalem. The third kind of communication with heretickes in praiers, is to receaue their baptisme or sacrifice, of whatsoeuer maner it be, or any kind of trew or

coun-

Counterfaite Sacrament. And this is in the highest degree of spirituall cōmunion with them, alwaies vnlawfull, and most detestable, as also the second: although somewhat in a greater measure of iniquity.

These three degrees, you shall now see plainly set downe, in three Canons of the Apostles: where by the diuerse punishments contained, you may iudge of the greuousnes of euery one.

The 44 Canon hath thus. A Bishopp, Priest, or Deacon, which shall ioine prarers w<sup>th</sup> hereticks: lett him be onely suspended from Communion. But if also hee permitte them to doe any thing as Clerks: lett him be deposed.

The Canons of the Apostles

In the 63 Canon so we read. If any Clarke, or lay man enter into the Sinagogue of the Iewes, or conuenticle of hereticks, that he may ioine prarers with them: lett him be deposed and excluded from the Communion.

Finally, this is the 45 Canon. The Bishoppe or Priest which hath taken the baptisme or sacrifice of heretickes, we commaund to be deposed. For what agreement is there betweene Christ and Beliall? or what portion is there vnto a faithfull, with an Infidell?

Where although it pleased the holy Apostles to impose somerimes punishments vpon the Clergy onely, as which of dewty should be the forme of the flocke: yet doth both their reason, and the practise of the Church, shew the thing to be vnlawfull to euery faithfull Christian.

But here you very subtelly reply, that it is <sup>fy</sup> coming into heretickes Churches for that intent of praier



praier, which is condemned in the 63 Canoni: not the onely comming without any praier at all. Nay Sir: that is no good glosse. For the 44 Canon imposeth a smaller penance for praying with them, and that only to some degrees of the Clergy. Therefore, here is something more than praying with them forbidden. and what is that, but going to their conuenticles? which going, because they will distinguish from that going which may be sometimes lawfull, they call it going for to pray. And it is alwaies vnderstood that one goeth for to pray, whan he is orderly present, at the time of praier. Neither can mans iudgement, which searcheth not the harte, esteeme otherwise. Neither did euer the custome of the Church (according to the politicke and new deuised intentions) interpret the presence of a man at seruice or Masse, but as a communication in praier. For which cause good Catholickes were alwaies bounde to auoide the Chappell or Church whan any excōmunicate person in none of the tollerable degrees shewed before, entered in. Which if he did not, he reputed him selfe to haue cōmunicated with him in praier: howsoeuer lewdly or idly disposed the excōmunicate person was. Thus much of the Canons of the Apostles.

Nauar. c. 27  
n. 20.

The 4. Cōn-  
cell of Car-  
thage. c. 71.  
& 72.

The 4 Councell of Carthage where S. Augustine was present, thus honourably speaketh of your Churches. The Conuenticles of heretickes are not Churches, but Conciliables. with them we must neither praye, nor sing. ¶ Where if you make the same reply as before: I geue you also the same answere. And a new reason also for both. For wheras praier with them is vnlawfull, onely  
for

for this respect, that we doe make our selues thereby of their cōmunion or fellowship: what doubt is there but in signification of this vnity, it is all one to pray with them, and to seeme to pray with thē? Or who doubteth, but that a shrewd wanton boy, kneeling in his mothers presence, at his praier, may satisfy her (who knoweth not his minde, although she be his mother) as well in mouing his lippes onely, and knocking his beades, as if he had praied with greatest deuotion?

The Councell of Antioch. With excommunicate persons, it is not lawfull to communicate: neither with those, which come together in houses, auoiding the praier of the Church must we pray. The like we read in the 5 Canon.

The Councell of Laodicea forbiddeth the same euen whan none is there present. And in the 33 Canon it expressely forbiddeth to pray with hereticks or Schismatickes, and in the Canon before, it calleth the blessings of heretickes, curses. In the 37 it forbiddeth to keepe holy daies with hereticks or Iewes. how than may we go to their Churches with them on holy daies?

Innocentius the third in the great Lateran Councell saith thus. Some, as we vnderstand, which voluntarily haue come vnto baptisme, doe not at all leaue the old man, that they may putt on a new: wheras retaining the relickes of their former ceremonies or rites, they by such mixture, confound the comelines of Christian religion. But, wheras cursed is the man which goeth vpon the earth by two waies, and we must not weare a coate wouen of linnen and wollen: we ordaine that by the Prelates

The Councell of Antioch c.2.

The Councell of Laodicea c.9.  
32.33.37.

The great Laterane Councell c.70.  
C. Quidam de Apostatis.  
Eccli.2.  
Ex.22.



1 pet. 2.

lates of the Churches, such obseruance of their  
ould ceremonies be in any case repressed: that whō  
their owne free will did offer vnto Christian religi-  
on, those the necessity of holefome coaction may  
retaine in y<sup>e</sup> obseruance therof. wheras lesse harme  
it is, not to know the way of God, than after it is  
knownen to go backe. ¶

Here haue you nothing to say, but that by go-  
ing to the Church you vse no ceremony of Prote-  
stants religiō, which I haue confuted aboue: shew-  
ing that your very going & presence is a ceremony  
of Caluinisme.

But lett vs come vnto the example of so many  
constant Catholickes, as in the time of the Arrian  
heresy were in greater misery than we: but bore it  
with farre greater fortitude. Wherein first there  
cometh vnto my minde a lawe which was made  
euen of going to y<sup>e</sup> Church, not vnlike vnto ours,  
of our new kind of obedience, of which beause it  
serueth for the perfecter description of those times,  
I will sette downe what Sozomenus writeth.

L. 7. c. 13.

A law a-  
gainst Recu-  
sants in S.  
Ambrose  
his time.

A good  
lesion for  
trew gentle  
men.

Whan Iustina the Emperesse, mother vnto Va-  
lentinian the younger, maruailously molested ho-  
ly Ambrose Bishop of Millan, and yet could not  
preuaile to make him yeeld the Churches vnto the  
Arrian secte: she growing vnto more fury, sought  
to strengthen her endeouours with a law. Ther-  
fore sending (saith Sozomene) for BENIVOLVS  
the cheife amongst the enrouters of the lawes, she  
commaunded him, that with all speed, he should  
make a law for confirmatiō of the faith established  
in the Councell of Arininum (which was for y<sup>e</sup> Ar-  
rians.) This busines whan he modestly sought to  
quoid,

auoide, because he fauored the catholike Church, she was very importunate to entreate him, and to allure him with great promises of higher dignity, and yet preuailed not. For BENIVOIVS taking off his girdle, cast it at the Empress's feet, saying; that neither his present, nor any greater dignity he so esteemed, that he would desire it for a reward of impiety. When therefore he persisted therein that he would neuer doe it: others were found which should vndertake the seruice of the making of such lawe. This lawe commaunded that freely should come together, those w<sup>h</sup> were of the Arrian faith, and that such which should resist vnto these, or attempt things contrary vnto y<sup>e</sup> Emperial law, should be putt to death. Thus Sozomenus of this lawe, which notwithstanding was not executed because of extraordinary calamities and troubles, which as Sozomenus writeth, made Iustina forget her fury. About that time, notably S. Ambrose. who when the Emperour demaunded a Church for the Arrians; Againe, saith he, he sent this message: I must also my selfe haue one Chhurch. But I (saith S. Ambrose) answered: \* It is not lawfull for thee to haue her. what hast thou to do with an aduoutresse? For she is an aduoutresse, which is not ioined in the lawfull mariage of Christ. ¶ Euen so doe I say vnto you: you may not go to the heretickes Church: for what haue you to doe w<sup>h</sup> their aduoutresse Sinagogue, which is not ioined in the vndefiled matrimony w<sup>h</sup> Christ? This argumēt is of the greater force, for that it is manifest y<sup>e</sup> this Valentinian was alwaies a catecumen, and not baptized at all, by reason of his suddaine death. So that

we are

The girdle was a signe of dignitiy as with vs the garter.

A law for going to the Church

Amb.I.5.  
ep.33.

\* He alludeth to the speech of S. Iohn Baptist vnto Herode  
Mat. 14.



Ibid.

we are hereby assured that his onely presence was by S. Ambrose forbidden: whereas it is most certaine that beeing but a Catecumen, he could not receiue any Sacrament nor so much as be present at the Churches sacrifice: But onely at the singing of Psalmes, and readings, & sermons. Those souldiers also which sought by force to gett a Church for the Emperour, being by him commaunded to be excommunicate: suddenly, God altering their mindes, came vnto the Catholicke Church where S. Ambrose was: refusing to be ioined with the heretickes, or for them to obtaine a Church.

Orat. de tradend. basil.

Luc. 19.  
Mat. 21.

The same most gloriouse Prelate in the same quarrell of the deliuey of the Churches to the Emperour, for the Arrians; taketh occasion of that parte of scripture, which by meere chance beeing reade that very day, in which the tumulte was attempted for the Churches; very fittely he applieth vnto his purpose. The place was of the riding of our Sauour vppon an Asse vnto Hierusalem and casting forth amongst others, those which soule pigeons in the Temple. Where, after y<sup>e</sup> this Saint had shewed his feruent desire to make his owne body an hoste and sacrifice vnto Christ in so noble a quarrell, if it would please our Sauour so to vse the same his body, as he once vsed the Asse, when he satisfied with a few of his forceable wordes, all those which would haue hindered it, saying; that he had need of his seruice: he addeth this most notable sentence of the Doues. What are the Doues but simple mindes or soules, following the sincere and pure faith? should I than bring into y<sup>e</sup> Church one whom Christ excludeth? for he is commaunded to

ded to go forth, which will sell the simple mindes of the faithfull. Therefore Auxentius is cast forth, Mercurius is excluded. One monster it is but two names. ¶

Auxentius because of his wicked behavior in other places, had changed his name

What thinke you thā would S. Ambrose perswade, if he now sawe Auxentius in Churches? or what wold that his deuout people thinke theselues bound vnto, if Valentinian commaunded them there to be present? neither was Auxentius so excluded, but that if he could not haue ben excluded, euery Catholicke should haue auoided him in the Church, more than in ciuill conuersation: which also was forbidden them. Yea such was the feruent zeale of this Bishoppe in this quarrell, and such was the readines of the people to cleaue vnto their Pastour, in so iust a cause: that the Emperour him selfe feared, least by the mutany of y<sup>e</sup> souldiers (which notwithstanding S. Ambrose neuer allowed) he should haue bene putt in prison. But this Emperour, for all this, being once depriued of his euill Counsellours, was alwaies after vnited vnto his Bishoppe, reputing him not only as his Father, but as his Protector and deliuerer in all distresses.

Ep. 33. l. 5.

Amb. orat. de obitu Valētiniani orat. de trad. Bas.

How we ought to esteeme of lawes in this point. Gal. 2.

But in this matter of hereticall Churches, heare I pray you a necessary lesson of this great and most holy Doctour. For speaking of Auxentius the Arrian Bishop: he saith. whome hee could not by speach deceiue, those he thinketh to strike with y<sup>e</sup> sword. with his mouth enditing, & with his hand writing bloody lawes: thinking that the law may prescribe vnto men, a beliefe: he hath not heard, that, which euen this day was read: That a man is not iustified by the workes of the law. Or this: by

M

the



**ibid.**

the law I am dead vnto the law, that I may liue vnto God. And we therefore by the law of our Lord IESVS CHRIST, let vs dye vnto this lawe, w<sup>ch</sup> enacteth decrees of perfidiousnesse. ¶ Thus the most constant Pastour, of those lawes of which we spake before: for the deliuey of Churches vnto Arians. Iudge you what he thought, of going to the same, if the Arians had obtained their purpose, although in this pointe also, I haue shewed you euen here his iudgement.

**\*Sozom.l.6  
c.18**

**A notable  
example of  
Catholicks  
constancy.**

A litle before that time\* whan Valens in the East did persecute the Catholickes, he came to Edessa for to see a noble Church of S. THOMAS. From this citty had he either by death, or banishment, or imprisonment, taken away most of the Catholicke Pastours: yet whan he saw the Catholicke people to gather the selues together in a fiede before the citty, he is said very sharply to haue rebuked the Gouvernour generall, and to haue geuen him a blowe on the eare, because against his commaundement he suffered such meetings to be made. Modestus therefore (for so was the Gouvernours name although he were an Arian, yet secretly gaue them warning that they should take heed, least the next day they came to the same place to pray. For the Emperour had commaunded him, greuously to punish those which he should finde there. But the people contemning his threatens, w<sup>ch</sup> farre greater desire than before, did fill the place. Which thing Modestus vnderstanding, knew not what to do, yet went he into the field. In the way a woman drawing her childe after her and contrary vnto womāly decency her gowne euill fauoredly putte

**A ciuill hereticke.**

putte about her, as it were hastling vnto a desired thing, rusheth through y<sup>e</sup> band of soldiers w<sup>h</sup> went before the Gouvernour: who seeing that, cōmandeth her to be apprehended: and asketh her the cause of such hast. That I may quickly come (saith she) vnto the field, in which the Catholickes are gathered together. Art thou alone ignorant (saith Modestus) that the Gouvernour will presently come thither, and kill all that he findeth? Yea, saith the woman, I haue heard therof, and therefore I had need runne most speedely, least I come whan all is donne and so be depriued of Martyrdome, which now God hath offered me. But why, I pray thee, doest thou leade thy little boy with thee? That he also may be partaker of the publicke affliction, and receaue a like reward. Therfore Modestus wondering at the manly courage of the woman returneth vnto the court. And whan he had informed the Emperour of her, he perswaded him that hee should cease from seeking to accomplish what he had begonne, wheras especially it was a thing neither of small dishonour and of greate discommodity. So farre Sozomenus. O constant people, O most kind & godly mother, O happy child w<sup>h</sup> liuest in such a time. If our times and people were like vnto these: than should wee not onely haue more refusers of Valens his Church, but more cōstant practisers of their owne religiō, not able to be hindered w<sup>h</sup> losse of goods, or of liberty, or of life it selfe. But we will go somewhat farther, in the worthy actes of this renoumed citty, And take that w<sup>h</sup> folowed after out of Theodoret. For not w<sup>h</sup> standing the Emperour feared the multitude: yet were

I.4.c.16.



those <sup>¶</sup> were of the Clergy, that is, some Priests and Deacons (for their Bishop Baxfes was sent into banishment) and one Lupus worthy of such a name, putt in his place, with whom that godly deuoute people refused to cōmunicate) these Clergy men I say were brought before the Gouvernour, and commaunded either to cōmunicate with Lupus, or to be banished. Where after a faire long tale saied by the Gouvernour to perswade thē from their recusancy, alledgeing that it was an extreeme madnes, for a few simple men, to resist one which was so mighty a Prince, and ouer so many: at the length saith y<sup>e</sup> Gouvernor to Eulogius a holy Priest, and the chiefe of those which was than leste,\* Cōmunicate with the Emperour. Vnto whom Eulogius very stilly, but quippingly, answered. What, was he, whan he was made Emperour, made also a Bishoppe? The Gouvernour vnderstanding the quipp, beganne to be angry, & to reuile the Priest, and to adde these wordes. I saide not so foole that thou arte, but I exhorted you all to communicate with those, with whom the Emperour communiceth. But y<sup>e</sup> good ould man answered that they had a Pastour (meaning his Bishop,) whose commaundement they should in such thinges obey. Wherupon fower score of them were sent into barbarous Countreis, into banishment. ¶

A preaching Gouvernour.

\*Go to that Church which your Prince goeth vnto.

what is cōmunication with hereticks or schismaticks

But marke I pray you both here & in what shal be said hereafter, that to cōmunicate with hereticks, was alwaies vnderstood by a religious and ceremonious presence at those actions, wherein their Pastours & Bishops exercised their woolfish profession towards their scattered flocke.

And

And this must of necessity agree with manifest reason, that such communication as is had with heretickes in their praiers, is the highest and most vnlawfull degree of communication with them. For if in auncient times, the holy Bishoppes of the Primitiue Church, by geuing or sending of certain letters vnto Schismatickes or heretickes, which were called LITTERÆ, FORMATÆ, OR COMMVNICATORIÆ, should therby haue signified their vnion w<sup>th</sup> the same; & therefore haue licensed others to keepe company, and to communicate with them also; which they reputed alwaies vnlawfull; euer refusing to grant any such letters, but to such as were in deed Catholickes: in so much that S. Augustine writing to certaine Donatistes, protesteth that he doth not send them communicatory, but only priuate letters for their conuersion. What shall wee than iudge of this association in spirituall thinges? neither must you now runne vnto your cōuld excuse so often by you alleaged, and by vs refuted; that you doe not communicate with them in praiers, whan you doe not pray your selfe: For your very presence at their praiers, is a communication with their praiers: euen as the presence at the same table, although you eat nothing, is a communication with them in the table: and dwelling in the same house, or lying in the same bedd, is alwaies adiudged \* a communication, expressely forbidden by holy Canons, whan there is not that Tolleration of which we spake before in ciuill cases: yet neuer was nor could be graunted in the crime of their rebellion.

It is very well knowen, how in auncient ages,

M 3

neither

Litræ Formatae vel communicatoria.

Aug. ep. 162. & 163.

Opt. l. 2.

cont. parm. Conc.

Mileu. c. 20

\* Nauar. c. 27. n. 20.



Amb. in or.  
de trad. Ba-  
fil.

Sozom. l. 3.  
c. 19

Theod. l. 5.  
c. 32

The Dona-  
tistes.

Socr. l. 6. c. 8.  
Sozom. l. 8.  
c. 8.

neither Catholickes with heretickes, nor heretickes with Catholickes would ioine Churches. Wherefore of S. Ambrose, the Arians sought a Church as we haue saide. Of Athanasius, the Emperour Constantius demanded a Church, for the Arians: and S. Athanasius in like manner, for the Catholickes in Antioch. wheras before the Catholickes in priuate houses did vse to meete, refusing to come to the Churches of heretickes: as great Athanasius also him selfe, that worthy & immouable Pillar of Christian religion did refuse. The like petition was made by the Arians, in Arcadius time at Constantinople. which whan S. Chrysostome resisted, & signified before Gainas, who made such motion vnto the Emperour, that the sacred Temple was open, and that he did forbidd none, but he might pray there if he would: But I, saith Gainas, am of an other religion, and with the men of my owne religion desire to haue a Church. ¶

These Arians at the day of Iudgement shall cōdemne our politicke Schismatickes.

Whan ſy Donatistes had made certaine hymnes in Affrike to allure the people to their seruice: S. Augustine, that Catholickes might in all thinges be opposite vnto them, made a godly Psalm, for them to sing, which he intituled a Psalm against the parte of Donatus. The Arians also in Constantinople, whan they by Theodosius had bene forbidden to vse their seruice in the city. and therfore in the night vsed to meete in publicke galleries, by sides and quires singing certaine hereticall responses: after that the day drew neere, were wont to go from thence also singing blasphemous songs against

against y<sup>e</sup> B. Trinity S. Chrysostome therefore w<sup>th</sup> greater solemnity than euer before; performed the like manner of nightly singing and procession in his Church. and in shorte space, both in number and in solemnity, exceeded the Arians. For in this procession there went first a siluer Crosse, w<sup>th</sup> Torches kindled and charge was committed to the Empresses Chamberlaine, to prouide both the expenses and also the musicke.

Solemne  
procession  
was long be-  
fore in vse  
See S. Basil.  
ep. 63.

So that in all antiquity we see, that heretickes churches and seruices vnto Catholicke Churches and seruices, haue alwaies bene as opposite, as Babilon vnto Hierusalem, as heauen and hell, as the city of God and the city of the Deuill.

The people of Alexandria chose rather to dye, than to go to the Church where an Arian Bishop had possession. For which cause S. Athanasius him selfe comforted by writing, certaine Virgins to the constant confession of their faith. For the Arians hauing found the once at Catholicke praiers, with all manner of brutish cruelty, sought to make them professe Arianisme. The people of Samosata hauing lost their godly Catholicke Bishop Eusebius, were such enemies of hereticall wickednes; that y<sup>e</sup> Arian Bishop at seruice time was euer alone. Yea whan he had bene in the bath, some Catholickes coming thither, and meeting him going forth (neither would they enter whilest he was w<sup>th</sup> in) would not aduenture to washe them selues, before the water in which hee had washed was cast forth: least by the very water they should haue receiued some filth of hereticall contagion. He therefore soone gaue ouer his office. and Lucius an o-

Theod. 1. 2.  
. 14.

Theod. 1. 4.  
c. 14.



ther Arian being intruded could not yet alter the mind or constancy of Gods Catholicke flocke, forsaken of their Pastour; yet as the same author writeth, executing them selues the care of a Pastour, which they plainly declared by a childish example, but a trew patterne of feruent zeale to auncient religiō. For whan this false Bishop Lucius by chance rode through the market place; a company of children there playing at ball: it happened that the ball slipping from one of the, went betwene the Mules legges, on which Lucius rode. But the children cried out, thinking the ball to be polluted w<sup>th</sup> some great filth. Wherefore hauing made a fier, passed the ball o<sup>st</sup>e through the flame, reputing that so it might be purged. This example of childish piety, wheras Theodoret a most graue Bishop and Doctor, hath not thought vnworthy of his ecclesiasticall history: I also thincke it may very well be-seeme my simple writings. You may, if it please you, exhort whosoever will take the paines to supply M. F O X E S Martyrologe: to put this ball in y<sup>e</sup> number of those which haue suffered for the Gospel.

Theod. 1. 2.  
c. 10.

Very notable is also the Recusancy of the Roman citizens, who whan Constantius had sent into banishment their Pope Liberius, and placed Fælix y<sup>e</sup> second in his roome (who notwithstanding afterward was a Martyr) would neuer enter into the Church, whilest Fælix was there: both because he was not their trew Pastour, and for that he had communicated with the Arians. By which fortitude they obtained of the Emperour the restoring of Liberins to his See.

But

But most famous is the Martyrdome of S. Er-  
 migildus, that most noble young Prince who for  
 refusing to communicate with Arians; was by the  
 barbarous King his Father, in steed of his Princely  
 inheritance crowned with a Martyrdome and ho-  
 noured by God after his death with most strange  
 miracles, and rewarded with the conuersion of his  
 wholle country.

I could here very much dilate this discourse, in  
 the rehearfall of diuerse examples of most constant  
 Catholickes, whom in the persecution of the Van-  
 dalles in Africke hereticall fury, made most glori-  
 ouse mirrours, for whosoeuer in our age hath to  
 contend w<sup>th</sup> the like barbarousnes. A great argu-  
 ment might also be brought forth of the auncient  
 custome of the purest age of the Church, whan it  
 was generally holden vnlawfull for Christians to  
 be present at the plaies or spectacles of the Gentills:  
 wherby we may iudge of the strange spectacles w<sup>ch</sup>  
 are in your Churches.

Victor vti-  
 cens,

Athenage-  
 ras in Apol  
 Theoph.  
 Antioch.l.3  
 ad Autol.  
 Text.l.de  
 spectac.  
 Cypr.de  
 spect.

To conclude, what worde more common in  
 Fathers and Canons, than that it is vnlawfull to  
 communicate with heretickes? and where shall we  
 not finde that one of the cheife communications  
 was in Churches and Ceremonies? although the  
 very ciuill communication also were alwaies con-  
 demned but not in so high a degree. So that in all  
 antiquity we may plainly perceiue, what hath bene  
 iudged of communicating with heretickes in chur-  
 ches and seruice. Yea so many decrees we haue of  
 this most certaine truth, as there haue euer since  
 Christ, arisen heresies, & dew sentences of condē-  
 nation, haue at any time bene geuen by Councells



or Pastours against the same.

§. 40


The pre-  
script of ho-  
ly Canons  
concerning  
schisma-  
tickes ser-  
vice.

Lett vs now see what we haue in the like case of Schismatickes. Who although they be as much to be auoided as heretickes: yet for that they retaine with the same faith, ordinarily the same ceremonies which are in the Church: there may be in the a particuler difficulty: And if we can in this point also shew our purpose, it will be vnto the matter which we handle a singuler aduantage.

I say therefore that it is not lawfull, but rather a thing hauing annexed vnto it, many of those deformities we spake of before, to be present at the seruice of Schismaticks. I meane whan they haue once deuided them selues, and made a seuerall cōgregation; or as the thirteenth Canon of the Apostles and all auncient Fathers are wont to speake, haue erected an other Altar. For than doe I say, that it is an vnion with them: and therefore Schisme, disobedience, and contempte of the Church: Scandall and danger of heresy: Schisme being alwaies the high way to heresy, as we haue before expounded. By reason and discourse, this hath bene already proued. But by the authority of the Church, we may aduouch it, in two waies. First, for that in the alleaged Fathers and Councells, there is often times mention made not onely of heretickes, but of Schismatickes also: as in the Antiochen and Laodicean Councell and others. Secondly, because many heretickes haue nothing differed from the trew Catholike Church in seruice or Sacraments, as ordinarily happened in the Primitiue Church. Whereupon I inferre, that not the seruice, but the vnion

See §. 24.

This may  
be deduced  
out of the  
things be-  
fore. 2.  
waies.

vnion and participating with the in their wickednes, is by the Fathers reprobued, whan they generally teach to auoide heretickes seruice. So doe the Fathers allow Christes Sacramentes, as sufficient, euen amongst heretickes and schismatickes: whan there concurrith the necessary matter, forme, and intention, and the conuenient minister. Yet doth S. Augustine plainly teach, that such Sacraments cannot ordinarily be either geuen or taken without sinne. Wherefore it was reputed in all ages so hainous a crime to cause a child to be christned by an hereticke (although in the dew forme) that an auncient Councell made this decree. Lett not the oblation of that Catholike in any wise be receiued in the Church, who shall offer his children to be baptised in heresy. 

Trew Sacramentes damnable out of the Church.

I. 2. cont ep  
Parm. c. 13.  
dist. 32. c.  
præter hoc.  
Conc. II.  
lerd. c. 13.  
Sending Infants to Christening.

So doe the Fathers of the 7 generall Councell determine, that such heretickes as haue receiued holy orders by the handes of heretickes, must be after abiuration of their heresy, receiued vnto their functions: but if any one of purpose go to an hereticke, and receiue of him holy orders: him they commaund to be deposed. What is here I pray you worthy of condemnation, but the exterior vnion with an hereticke, the order it selfe beeing approued, and acknowledged by the Church? In like maner we haue an auncient Popes Canon in this forme. If any one doe receiue the communion (he meaneth the trew communion of Christes most holy body) from the hand of an hereticke, and knoweth not that the Catholike Church doth reprobue it: afterward knowing it, let him doe penance one yerre. If he know and neglect it, and

Act 1.  
1. q. 7. c. cō-  
uenientibus

24. q. 1. c. si.  
quis dederit

after



after repent: lett him doe penance for tenne yeeres. Other doe adiudge him seuen yeeres, and some more mildely, fīue yeeres of penance. If any man permitte an hereticke to celebrate his Masse in the Catholicke Church and knoweth not: lett him do Penance 40 daies. If for reuerence vnto him, a wholle yeere. If for condemnation of the Catholicke Church, and custome of the Romanes: lett him be throwen out of the Church, as an heretike except he haue Penance; and than lett him doe it tenne yeeres. If hee departe from the Catholicke Church, into the congregation of heretickes, and perswade others, and after repent: lett him do 12 yeeres Penance. ¶ If than, in hereticall rites, and ceremonies, that which is reprehended, be the company, not alwaies the ceremony: Than whan we condemned with auncient Fathers the association with all heretickes, in their seruices: the same Argument and censure must be made in the communication with Schismatickes, with whom we cannot professe any vnion, but by disuniting our selues from the one onely Doue and Spouse of Christ. And yet will I not so geue you ouer, but wee will haue some more expresse thing also, if it may be, for cōmunication with schismaticks: that you may the more be confounded, at your grosse defending of cōmunication with heretickes. For there is a confusion, which bringeth sinne: and there is a confusion, which bringeth grace, and glory and since you haue shamefully entered into the one: be not I pray you, ashamed in respect of so great reward: to abide the other.

Than because you are so curiouse an enquirer  
for

Perfwading  
to scisme

Eccli. 4

for auncient Canons, I bring you here a Canon of an auncient Pope S. Pelagius, who next before S. Gregory gouerned the Church.

This worde Schisme (which is a greeke worde) 24. q. 1. c. schisma. faith he, doth signifie diuision. But in vnity there

can be no diuision: they therefore doe not cōmunicate with vnity, who cōmunicate w<sup>th</sup> Schismaticks. They haue made to the selues partes, and seuering them selues from that which is one (that I may vse the Apostle I v D E his wordes) they haue no spirite. Wherby it is brought to passe, that because in vnity, they are not one; because they would be in parte; because they haue not the spiritt of the body of Christ; they can haue no sacrifice. Gloss. ibi.

(His meaning is because such sacrifice hath no effecte, wheras the effect of the holy Eucharist, is the vnity of Christes mysticall body, from which Schismatickes are deuided.) And discoursing of the great crime of those which communicate with such, he faith. Finally, either you thinke them to be the Church, and wheras there cannot be two Churches, vs to be Schismatickes: or if it be manifest that the trew Church is in the Apostolicall Seas: than know you that both they are deuided from vnity, and there is now no question lest of cōmunication, which cannot be trew but onely in vnity.

Pe you not therefore (as if there were no difference betweene Schismatickes, and the trew Church) indifferently associated vnto both their sacrifices. It is not the body of Christ, which a Schismatike maketh, if we follow truth as our guide. Neither can any man faine, without reprobuing y<sup>e</sup> Apostle, that Christ is deuided. One onely is the Church which

is Christo

Presence at  
hereticall  
seruice ex-  
pressly for-  
bidden.

1. Cor. 1.



See y<sup>e</sup> glosse  
vpon this  
place.

S. Augu-  
stines opi-  
nion.  
l. 1. de Bap.  
cont. Do-  
nat. c. 2. 24.  
q. 1. cap. Si  
quem forte

is Christes body, which cannot be deuided in two or more partes. For so soone as any departeth frō her, he ceaseth to be of any Church at all. ¶ How could that auncient holy Bishop more plainly discourse of communication with Schismaticks, euen whan they haue trew seruice and Sacraments? For that which he saith, that a Schismaticke cannot make y<sup>e</sup> body of Christ, is not vnderstood of want of trew consecratiō if he which taketh it vpon him bee a Priestle: but according to the ordinary custome of Doctours, which call the trew body of Christ, that, which is the effect of the holy Eucharist, which is the incorporation with Christes mysticall body, which a Schismaticke cannot make in any: or because a Schismaticke him selfe is no parte of that mysticall body: so that he speaketh not of consecration of the Eucharist, but of the vnion of him which is the consecrator.

S. Augustine disputing against the Donatistes, hath this notable saying, which I will sette downe the more largely, that you may see how that great Sainte, and most graue Doctour of Gods Church, esteemed of this exteriour shew of vnion with the trew Church of God, which wee defend. If perhaps (saith hee) extreame necessity driueth any man where he cannot finde a Catholicke: & keeping in his mind Catholicke peace, he doe receaue by some other, which is out of the Catholicke vnity, that which he would haue receaued in Catholicke vnity (he meaneth baptisme:) if forthwith he depart out of this world: we doe not repute him but as a Catholicke. And if he be deliuered from corporall death: whan he shall yeeld him selfe vnto the

to the Catholicke congregation, euen with his corporall presence, from whence he neuer departed in his hart: not onely, we do not disallowe, that **W**he hath donne; but with all security and verity we comend him: because he beleued that God was present in his harte, where hee obserued vnity; and would not departe out of this life, without the Sacramēt of Baptisme. which whersoener he found, he knew to be Gods and not of men. But if any, whan he might receiue it in the Catholike Church through any peruersnes of mind doth choose to be baptised in Schisme: although afterward he come vnto the Catholicke Church, where certaine it is y the Sacrament profiteth, which may trewly be otherwhere receiued, but not profit: he is peruerse and wicked, and so much the more perniciously, by how much the more wittingly. S. Augustine speaketh here of Schismatickes. Where he reprehendeth not the seruice or Sacrament, but the vnion which is by the outward shew professed. Neither yet was it his mind to approue such communicatiō with Schismatickes in necessity, that a man may dissemble his recourse vnto them, for to be in signe of vnion vnto them: but he speaketh of those which were publicke Catecumens in the Church, and knowen to desire y Churches Sacrament, and as he saith, of the Church already in hart: which in their extremity could finde no Catholicke who might actually incorporate them to the same. After which maner, in extreme necessity there wanting an other Priest, at the houre of death, any Catholicke may lawfully, and sufficiently, be absolved by any trew Priest, although an hereticke, yea

How a man in necessity may receaue a sacrament of an hereticke or schismaticke.

Conc. Trid sess. 14.

Caiet. verbo. Absolutio cap. Pastoralis de off. iud. ord. Anglez de. Cont. Art. 8.

by Lu. Diffic. 9.



by Luther him selfe, if he were aliue: So that neither the Priest want dew intention, & the Penitent make knowen, both vnto the Priest, and others, who might otherwise be scandalized, that he wold liue and dye in the Catholicke vnity.

This is a pointe very good for our countrey men to know, as a thing which may happen vnto them to be as profitable: as it is most certainly permitted by holye Church: So that it be not according to the forme of the communion booke, or with dissimulation. and dew diligence be vsed, for to find a Catholicke Priest.

But of S. Augustines opinion in this pointe, out of whom this Canon was taken, we can say much more. And if we would say all, we should exceed any reasonable volume. But our intent is not to bring here the sentences of holy Fathers, but in as much as either they shew y<sup>e</sup> custome of y<sup>e</sup> Church, or haue their graue sentences for the gouernment of the wholle Church, placed in the body of the Canon lawes. This glorious Piller of Christedome liuing in Affrica, amongst the swarmes of Donatistes, which at that time molested the Church of Christ, being first onely Schismatickes, but afterward growing to expresse heresy, as alwaies Schismatickes, if they continew vse to doe, as we haue now ofentimes saied out of S. Hierome: in all his workes against Donatistes geueth most plaine testimony of the custome of his daies. For whosoever shal read any of those learned bookes which he writeth of that Schisme: shall see, that neither the Donatistes with the Catholickes, nor these with them would any waies communicate. Yea by this  
greate

Going to  
the Church  
is schisme  
in S. Ag-  
ustines opi-  
nion.

great Father, it was reputed Schisme, for the one parte to communicate with the other in spirituall things: which whan I say, I meane the religious presence at seruice.

Heare, I pray you, what this Saint rehearseth of an Imperiall law against this action \* Of the other Emperours lawes and iustice, (except of Iulian the Apostata, who only fauoured the Donatistes, permitting them to haue Churches) which lawes are most vehement against them: who is ignorant? Amongst the which, one generall law against all such as will be called Christians, and do not communicate with the Catholike Church, but are gathered together seuerally in their proper cōuenticles containeth thus much: that as well he who ordeineth a clergy man, as also he which is ordeined, be amerced in tenne Poundes of golde. But that the very place where the wicked separation is congregated, be confiscated. There be also other generall commaundements, by which they are disabled either to make will or donations, or to receiue any thing by any wills or donations. ¶ Thus S. Augustine. Where you may obserue the cause of such punishment, onely to be the gathering together into seuerall cōuenticles, which he calleth wicked separations, and the not communicating with the Catholike Church. So that in S. Augustines iudgement, you may see, that it is all one, to be gathered in Caluins wicked separation, and not to communicate with the Catholike vnity: which I pray you, what is it else but to be in Schisme?

More plainly he calleth those which receiue Baptisme in the Donatistes congregation, with an in-

Ciuill law  
See cod de  
hereticis

L. quicum-  
que l. i. cont  
ep. Parm. in  
fine See ep.  
166.

Although  
the conuen-  
ticles, are se-  
uerall, and  
the segre-  
gation wic-  
ked: yet the  
law cannot  
coueniently  
punish all.  
proper con-  
uenticles  
wicked se-  
paration  
congrega-  
ted.

l. i. de bapt.  
cont. Don-  
c. 4.



Schisma-  
tickes.

tent after their Baptisme presently to come to the Catholicke Church: Such I say he calleth Schismatickes: not disallowing the Sacrament, but the receiuing of it in that Church, **W** maketh schisme. What need is it (saith he) to committ this accursed euill, even but one day or one houre? For whoso-  
euer desireth this to be graunted him, may either of the Church, or of God demaund, that it may be lawfull for him, but for one day to be an Apostata. For there is no cause why he should feare to be an Apostata for one day, and not feare to bee a Schismaticke or Hereticke for one day. ¶ See how he accounteth y<sup>e</sup> receiuing of the holy Sacrament of Baptisme of an Hereticke, although with intent of coming to the Catholicke Church afterward, to be Schisme: and the persisting after in such congregatiō, to continew the schisme. Thus much he saith of such as know the Donatistes not to be the trew Church. In the next chapter: But they which through ignorance are there baptised, thinking, that to be the Church of Christ: in cō-  
parison of the former, doe indeed sinnelesse: yet are they greuously wounded with the sacriledge of Schisme. ¶ He expoundeth him selfe afterwards because their ignorance cannot be excused. Than is it Schisme to receaue a most holy & trew Sacramēt of a Schismaticke. Why I pray you? not because \* they receiue baptisme, but because they receiue it in Schismatickes Churches. therefore the being in Schismatickes Church, as one of their society, is Schisme. The like hee hath in the same booke.\* Those whome they Baptize, they cure of the wound of Idolatry and Infidellity, but more greuously

e.5.

Wounded  
with the sa-  
criledge of  
schisme.

\*ibid.c.2.

\*c.8

greuously they do strike w<sup>th</sup> the wound of schisme. For Idolaters amongst y<sup>e</sup> people of God the sword destroyed, but the Schismatickes the earth opening swallowed. ¶ Behould, what account this holy Doctour maketh of y<sup>e</sup> company of schismaticks in their Churches: not because the thing donne, w<sup>ch</sup> is the administration of Gods most pure Sacrament, is euill; for he alwaies honourerh it: nor because of the sinne of the minister, vnworthely exercising his function; for such sinne is most often committed euen in the Catholicke Church, and cannot defile the worthy receiuer: nor because of the euill, or false beliefe, or schismaticall mind, of the receiuer; for he supposeth the contrary: but onely for that association which is had in a Schismaticall congregation with the same, and is not onely committed in the acte of the Sacrament there receiued, but euer after by remaining amongst thē is continewed.

The same Doctour where he intreateth against Emeritus a Danation Bishop: Of such as were of the parte of Donatus in harte but yelded to the Catholickes their corporall presence, saith: that they are CARNE INTVS, SPIRITVS FORIS. Thā is it also a cleare case, that the very corporall presence in Caluins parte, maketh one to be CARNE INTVS, SPIRITVS FORIS, that is in fleshe within Caluins Church, in spirit without. and because, as we said aboue, none can be of Gods Church deuided, but he must be wholly of the same: what remaineth, but that such are to be esteemed of Caluins, & not of Christ his Church?

Of S. Gregories time, we haue most euident testimony. Who not onely strictly forbiddeth that

Schisme by S. Augustine, is more greuous than Idolatry.

See §. 14.

S. Gregory  
l. 1. ep. 36.



L. 7. ep. 99.

any person permitte his children, bondslaues, or any belonging to his iurisdiction, to be baptized by the Donatistes: But whan the Inhabitants of a certaine Iland called Caprea, returned frō schisme, sending their Embassadours to Rome for their reconciliation; he gaue order, that if their first Bishop would be also reconciled to the vnity of gods Church, he should remaine their Bishopp: otherwise that a new should be made, that our Lords flocke (saith he) may be secure against the darts of the deceitfull enemy. Which great care (considering the tumultes & inconueniences which happen, where two seuerall Bishops do sitt) had bene in vaine, if that people might haue receiued their spirituall things of their olde Schismaticall Bishop. Neither is there any cause herof, but the exterior shew of vnion in his congregation, wheras the difference in doctrine, seruice, and Sacraments, was none at all.

Whosoeuer readeth ouer the histories of such Schismes as haue bene heretofore in the Romane Church, whan there hath bene diuision of Popes (although y<sup>e</sup> Romane Church was neuer deuided, but all deuiders haue presently ceased to be of this Church) he shall finde this doctrine of auoiding Schismaticks most cōstantly on both sides to haue bene obserued. For as the Schismatickes did arrogate vnto the selues the name of the trew Church: so did they also alwaies paint them selues with the shew of whatsoeuer piety the trew Church should professe. In the time of that greate Schisme betweene Innocentius the second and Peter Lyop, S. Bernard a most earnest defendour of the trew Pa-  
stours

L. 6. vitæ.  
Sancti Bern  
c. 6.

flour of the Church, at P O I T I E R S, before that Church had publickely shewed it selfe to be Schismaticall, had offered vnto God in the Cathedrall Church the immaculate Sacrifice. But after his departure the Deane of the same Church brake very impiously, but not scotfree, y<sup>e</sup> Aultar in which the holy man had celebrated: for after a very shorte time he died most desperatly. And whan y<sup>e</sup> Prince of that countrey of Aquitane, who had opposed him selfe to Innocentius came to parley with S. Bernard: after much debating of the matter, S. Bernard gotte him selfe vnto y<sup>e</sup> most effectuell armour of the Diuine misteries. When y<sup>e</sup> Prince him selfe was not permitted to enter into the Church: but by the Diuine authority of the Saint, adiuring him in the presence of Christes body, which vpon the sa. red Patene he caried forth of the Church vnto him; was at the length mollified, and of a wolfe, S. William became a lambe; and of a SAVLE, a PAVLE; D. of Aquitane. and of a notorious sinner, a glorious Sante, and patterne of trew repentance, for nourishing the diuision of the Church.

Than doe we evidently see that on both sides this hath alwaies bene an inuiolable custome, that aswell the Schismaticke hath auoided the Catholicke, as the Catholicke hath shunned the spirituall communication with the Schismaticke.

But the example & authority of S. Cyprians time S. Cyprian? shall both determine and finish this controuerfie. Against whome when Felicissimus had raised a Schisme, and gathered together in a certaine bil so many as he could, vsing therunto the terrour of secular Magistrates, and diuerse threatnings: S. Cy-



cp. 40.

prian sent into those partes two Bishops & as many Priestes, to hinder the poorer sorte, least for po-  
 uerty they should be drawen vnto Felicissimus his  
 parte. Let none (saith he) draw you Christians fro  
 the Gospell of Christ: let none take away out of y  
 Church, the children of the Church: Let such pe-  
 rish alone by them selues, who will needes perish:  
 Let them alone remaine out of the Church, who  
 are gone out of the Church. And after. But if any  
 shall go vnto the parte of Felicissimus, or his Chā-  
 pions, & ioine him selfe vnto that heretical faction:  
 let him know that he cānot afterward retorne vnto  
 the Church, and communicate with the Bishopp  
 and flocke of Christ. ¶ And of the same. whoso-  
 ever shall ioine him selfe vnto his conspiracy and  
 faction, let him know that he cannot cōmunicate  
 with vs in the Church, who voluntarily chose to be  
 separated from the Church. These my letters doe  
 you reade vnto our Brethren, and send them also  
 to the Clergy at Carthage, adding also the names  
 of whosoever haue ioined them selues to Felicissi-  
 mus. ¶ The like censure to haue bene made of  
 such as ioined them selues in Churches vnto Noua-  
 tianus a false Pope against S. Cornelius: out of S.  
 Cyprians epistles, and that which S. Cornelius him-  
 selfe wrote vnto Fabius the Bishop of Antioch, w  
 Eusebius setteth downe at large; we may manifest-  
 ly perceiue, where it is also plainly to be scene, that  
 this externall vniō in seruice and Sacraments, is the  
 very nature and essence of schisme. For as S. Cor-  
 nelius writeth, whan the followers of Nouatianus  
 came at his Masse to receaue, hee houlding their  
 handes betweene his owne, exacted of them this  
 othe

cp. 38.

S. Cornelius

cp. 52  
l. 6. c. 35

othe: Swear vnto me by the body and blood of our Lord Iesus Christ, that thou wilt neuer either forsake me or returne vnto Cornelius. ¶ See than that the schisme is not only in receauing sacramēts, but in not forsaking the schismaticall congregatiō. Which whan diuerse afterwards did, than did they returne vnto y Church: So saith Cornelius. Know thou, that euery day now the brethrē forsake him, and returne vnto the Church, and that now he is destitute and deprived almost of the society of the all. ¶ Beholde, I pray you, that to come into y Catholicke Church is to forsake schismaticall society. Thousandes of the like examples and authorities might be brought: but I will conclude with a distinction of S. Augustine, who maketh three degrees of communicating with Heretickes or Schismatickes. The first, of such as communicate with them whan they haue not plainly shewed their rebellion against the wholle Church: And these notwithstanding their cōmunication, he calleth pure and vncorrupted wheat. Others, as this Doctour speaketh although hauing a good wil, yet through fleshly darkenes doe wander w<sup>th</sup> mē a while, whan there schisme is manifest: And these he accounteth as wheate, whose blade is trodden downe and withered, the roote remaining aliue: and neuer to grow againe but by Gods mercifull correction. Finally others, with an euill mind and purpose do cōtradict the most open truth: these are altogether pulled vpp by the rootes, neither can be planted againe, but by him, who onely is able to graffe againe the broken boughes in their naturall stocke. So that according to S. Augustines doctrine, we

l. de vnitate  
Eccl. in fine.  
Three ma-  
ners of cō-  
municating  
with here-  
tickes or  
schismaticks.

Rom. II



THE  
CŌCLY-  
SION.

may learne what is to be iudged of our fearful Schismatickes.

2. Cor. 12.

But it is now time at the length to drawe to an end of our wholle disputation. Wherin if I haue bene somewhat bould with your selfe: I pray you impute it to the sincerity of my good will, and the familiarity of our frendship. If I may seeme to be ouer vehement, & incensed against others: I name none: If any ones conscience doe accuse him, lett him either amend him selfe, or not there deuise a quarrell where none is meant. If either by you, or other Catholickes, I may be iudged to haue geuen some occasion by plaine and trew speeches, to exasperate heretickes: I aunswere with S. PAVL: I am become foolish, you haue compelled me. So long as the sheepe of Christ his fould do obediently & simply harken vnto the voice of the Pastours, and choose to be guided by thē, refusing to heare strangers: so long may the Shepheard be quiett & still. But if once the false shepheardes be entered into the fould, or rather expresse wolues, who doe take away and scatter the sheepe: than is it time for the Shepheard, not onely him selfe, to stirre abroad; but to send out his dogges, and to vse all possible remedies, against so present dangers. I do not take vpon me to haue saide more, than hath bene saide hertofore. onely I haue sought to presse you with that w<sup>ch</sup> most learnedly hath ben brought by others, whose writings being almost worne out of mind, the effect of them seemeth to be as little regarded.

Gale.

Remēber I pray you, that saying of S. PAVL, & apply it vnto your selfe. If I build y<sup>e</sup> same things againe

again which I haue destroyed: I make my selfe a Preuaricatour. ¶ How odious the name of a Preuaricatour is, you know very well. A Preuaricatour, (saith the Ciuilian) is said, as it were a varicatour (a stradler, of whose legges you cannot know the right from the leaſte) which helpeth the contrary parte, and betraieſh his owne. You will not be offended, I hope, if I tell you that which truly I may: that whileſt you go about to build vpp the rebellious walles of Schisme, which once in your ſelfe and others you destroyed: you make your ſelfe a Preuaricatour. For doe you not perceiue, how you helpe the aduerſe parte? Do you not ſee how you betray your owne cauſe? I meane that cauſe, which once you made your owne, although now you haue forſaken it, you haue betraied it, yea you haue not onely now by ſecret colluſion impugned it, but by open hoſtility taken vpon you the patronage of your aduerſaries cauſe againſt it. He that gathereth not with me ſcattereth, ſaith our Saviour. You gather vnto Satans congregation: than can you not gather with Chriſt, but ſcatter againſt Chriſt. Or rather I may ſay of you, that *W* Hieremy the Prophett long ſince foreſaw of the Deuill, and whoſoeuer is his inſtrument, in fauouring of heresies. The Partrich hath cheriſhed (or gathered together, as *S. Auguſtin* readeth) thoſe *W* ſhe hath not brought forth: She hath made riches, and not in iudgement: in the middeſt of her daies ſhe ſhall leaue them, and at her latter end ſhe ſhall be vnwiſe. ¶ The Deuill whom *S. Auguſtine* vnderſtandeth by the Partrich, or, as that Doctour alſo ſaith, any Heretike, Brother Coadiutor, or ſonne

2. q. 3. c. 5.  
quem.  
Vlpianus  
ibi citatus.

Mat. 12.

c. 17.

L. de paſto  
c. 12.



of the Deuill, (for these names doth this glorious  
 Sainte attribute vnto these contentiouse Rebels,  
 therefore wel likened vnto Partriches, who with stri-  
 uing are the sooner taken:) These Partriches I say,  
 gather together those, who they haue not brought  
 forth: those, whom Almighty God hath created,  
 and the holy Church brought forth vnto grace, &  
 vnto her blessed vnity. These Partriches haue en-  
 creased their congregation with riches, but not in  
 iudgement. For as the Deuill careth not, of what  
 heresy one be of, so he be an hereticke: So hath he  
 without any iudgement or discretion, gathered a-  
 mongst hereticke, such as he careth not whether  
 they be hereticke or no, so that they be in his con-  
 gregation: so that they be without: so that they be  
 in a parte: whereas Christes garment can haue no  
 parte, nor any way be deuided. The Deuill saith  
 not (that I may vse the speech of S. Augustine) these  
 are Donatistes, and not Arians: whether these,  
 or those: they belong vnto him, which gathereth  
 together without iudgement. Let him worshipp  
 the Idolls (saith he) he is mine. Lett him remaine  
 in the superstition of the Iewes: he is mine, hauing  
 forsaken vnity, let him go vnto this heresy, or that  
 heresy: he is mine. ¶ Yea as we haue shewed be-  
 fore lett him but be gathered together with Here-  
 tickes at their seruice: he is mine. The Deuill then,  
 and whosoever gathereth with him, and against  
 Christ, gathereth his riches, but without iudgement.  
 farre contrary vnto the Catholicke Church which  
 detesteth all others, and gathereth none but such as  
 desire earnestlye to be her children, and to bee the  
 sheepe of him, who saide I will feed the in iudge-  
 ment.

It is a signe  
 of heresy, to  
 require Ca-  
 tholickes to  
 come to y  
 Church.  
 Ezech. 34

ment. But in the middest of her daies Shee shall leaue them: (saith the Prophet) either, because God will mightely raise vp the lapsed againe. or because according to that saying of S. PAVL, I would to God those were cutt off which doe disturbe you: the fauourers of such schisme shall at y length discover the selues; & by open Apostasy shewe what they secretly harboured within their rebellious bowes; and forsaking those whom they pretending to feed did deuoure; verifiy in them selues, the saying of the Apostle: They went out from vs, but they were not of vs. or else, because God will suddainly punish, and take out of this life such deuied members, and wandering sheepe to their eternall confusion. whan at the last such Diabolicall endeouours shall shew the folly of their authors, & all the faire promises, and flourishing perswasions of Schismaticall rebellion, shall disclose and discover them selues, as foolish deuises.

And I would to God the diuerse punishments which are daily inflicted vpon the lapsed, were sufficiently knowen vnto the worlde. wheras we see now in our age, no lesse miraculous scourges for this shamefull lapse, than we read in S. Cyprian of those, which in his age fell into Idolatry. So many schismaticall mariages, suddainly turned into mourning: so many conformable men, either possessed or distracted, or punished with the death of their neereft allies: So dreadfull torments of conscience, and continuall terrours, as they worthely are afflicted withall; whom God with Caine hath cast out of his holy sight, & leste as vabonds and forlorne of the earth: Such suddaine deaths of Infants, baptized

Three  
kinde of  
punishments  
of Schisme.

Ser. de laps.



Theod. 1. 4.  
c. 17.

L. de spect.  
c. 26.

baptized by heretickes: no otherwise than hapned to the sonne of Valens the Emperour, for admitting the cursed blessing and baptisme of the Ari-ans, after S. Basils sacred presence, and infinite other like wonders. To which effect I remember what Tertullian writeth of a farre inferiour kinde of iniquity, than presence at hereticall seruice, that is of presence at the Gentills spectacles: of which we spake before. There happened, saith he, an example in a woman testifying Gods indignation. This woman going vnto the Theater, returned with a Deuill: wherfore whan in the exorcisme the vncleane spirit was rebuked because he durst molest a Christian: the Deuill answered very bouldly: I did it moſte worthely: for I founde her in my owne. ¶ Take you heed therefore that the Deuill find you no more in his owne.

2

Eusl. 1. 1. vit  
con. c. 11.  
Sozom. 1. 1.  
c. 4.

Neither is this the onely punishment of so great a treason, wheras y very infamy of the world doth follow it, as dew vnto forsakers of their tender mother: setters to sale of their owne consciences: inconstant reedes & wauering persons, both towards God and also towards men. For most worthy was that iudgement of Constantius the Emperour Father vnto the great Constantine, who desirous to make triall of Christian fortitude, gaue out an edicte y whosoever refused to sacrifice to his Gods, should be banished the courte. Wherupon some, which impiously yeelded, were banished: and the other, which remained constant, with singuler fauour were retained. For that wise Emperour, well considered that who would be trecherous to God, could not be trew to him,

Bnt

But the greatest punishment of all, is the being forsaken of God, & downefall into all sinne. For as Sampson after his familiarity with Dalila, lost his former strength: and falling into his enemies handes, was deprived of his sight: and bound in chaines, was made euer after to grind in the mill. So after the entry into the hereticall conuenticle, a most false and deceitfull Dalila, who seeth not, y<sup>e</sup> the mind being blinded, betaketh it selfe to the bondage of all manner of iniquitye, where, euen as it were in a wheele, it runneth an vnlimited race, neuer ceasing to go from one wickednes to an other. For by the deserte of so great a sinne, the pitt of other sinnes is couered (as S. Gregory notably teacheth) that he which wittingly comitteth one euill, euen in other things may iustly vnwitting perish. For this is therfore donne, that sinnes may be punished w<sup>th</sup> sinnes, to the end, that the very increase of vices, may be the punishment of the offendours. Hence, doth the Apostle say, that God hath deliuered certaine vnto the desires of their hart. And againe: that they may fill vp their sinnes alwaies. Hence, by an Angells voice is it said vnto I O H N, who hurteth, let him hurt yet; and who is in filthinesse, let him be filthy yet. Hence D A V I D saith: Lay iniquity vpon their iniquity, that they may not enter into thy iustice. Hence againe, by the saide Psalmist it is saide of our Lord him selfe: He hath made the suggestions of malignant spirits, to be the way vnto the path of his wrath. For to make that which was but a path of his wrath, to become a broad way, is by his district iudgement, to enlarge the causes of wrath, that those which being illuminated

Judic. 16.  
Dalila

L. 25. mor.  
c. 12.

\* One sinne  
is punishment of an  
other.

Rom. 1.  
1. Thess. 2.  
Ap. 22.

psal. 68.

Psal. 77.



Psal. 106

nated would not doe well, being iustlye blinded,  
 should farther doe, wherby they may deserue the  
 more to be punished. ¶ God graunt that you  
 may open your eies at the length, and find the way  
 of the city of Gods habitation, least in the day of  
 his reuenge, from this wilfull darkenesse which you  
 haue incurred, you be against your will throwen  
 into the vtter darkenesse. From which God of his  
 mercy, and by the intercession of his blessed  
 mother deliuer  
 you.

He which desireth nothing more, than  
 that our frendship may through Ca-  
 tholicke vnity be perpetuall.

S. Cypr. lib. de vnit. Eccl.

What peace doe the enemies of the brethren pro-  
 mise vnto the selues? do they thinke that Christ  
 is with them, whan they are gathered together,  
 which are gathered together out of the Church?  
 Such although they be killed for the confession  
 of Christs name: yet this blotte cannot be wa-  
 shed away euen with blood.

S. Ambrose vpon the 9. chapter of the Apo-  
 calipse, comparing the heares of the cater-  
 pillers vnto the hereticall Churches: saith.

The Locusts had heares of womē. for as y<sup>e</sup> Sainctes  
 of the Church of God had their flockes which at  
 certaine times did come together to celebrate y<sup>e</sup> di-  
 uine seruices: So also heretickes had their madde  
 and

and furiose people, which in diuerse places came together, to the celebration not of diuine misteries, but of deuclish seruices.

The same Father, vpon those wordes of the Gospell of S. Luke the 9. chapter: whan y vnclane spirit shall depart out of a man.

This, it cannot be doubted, but that it is spoken of the people of the Iewes: which our Lord before did seuer from his kingdome. Wherefore vnderstand thou also, that all hereticks and schismaticks are separated from the kingdome of God, & from y Church. And therefore it is most manifest, that the meetings of heretickes and Schismatickes, belong not to God, but to the vnclane spirit.

S. Cyprian in his 40. epistle, euen of Schismaticall Churches, speaketh thus.

There is but one God, and one Christ, and one Church, and one chaire by our Lords voice founded vpon Peter. There cannot be erected an other altar, nor made another Priesthood, besides one altar, & one Priesthood. whosoever elsewhere gathereth, scattereth. it is aduouterouse, it is impious, it is sacrilegiouse, whatsoeuer by humane fury is decreed, that Gods disposition may be violated. Departe you farre from the contagion of such men, and euen as if you would auoide a canker or pestilence, shunne their speeches.

In the same epistle hee geueth warning to auoid deceitfull teachers. such as are now a daies those w teach to go to heretiks churches. Flee the wolues, which separate the sheepe from the Pastour: flee the venemous tongue of the Deuell who from y beginning of the world alwaies deceitfull



ceitfull and false, lyeth, that he may deceaue: flattereth, that he may hurt: promiseth good, that he may cause euell: offereth life, y he may kill. Now also do his wordes cleerely shew them selues, and his poisons are manifest: he promiseth peace, that none may come to peace: he promiseth saluation, that he which hath offended may not come to saluation: he premiseth the Church, wheras he endeuoureth, that who beleeueth him, may vterly perish from the Church.

The same in his 77. epistle.

Our Lord insinuating vnto vs vnity defineth and saith: I and my Father am one. vnto which vnity he bringing his Church, saith againe: And there shalbe one flocke, and one shepheard. if than the flocke be one, how can he be of the flocke, which is not amongst the number of the flocke?

Againe libro de lapsis in fine.

Such maner of men (he speaketh of Schismaticks) do you auoid as much as you may. their speach spreadeth as a canker, their talke passeth abroad as a contagion, their hurtfull & venemous persuasio, killeth worse than the persecution it selfe.

Gen 4.

Apoc. 2.

S. Hierome ep. 11. de Monogamia.

Let one Eue be the mother of all the liuing: & one Church the mother of all Christians. as cursed Lamech deuided y first into two citties: so heretickes teare this into many Churches, w according to y Apocalipse of S. IHOHN, rather to be called Synagogues of y Deuell, than congregations of Christ.

Laus Deo, ac Beatissimæ semper Virgini Mariæ  
Deiparæ MARIE atq omnibus Sanctis.

FINIS.

